Presented to J. Addison Alexander
by his affectionate brother
J. W. A.

May 26th 1825.
Princeton N. J.

Hac tantum injecta conditione, viz
th \. ſr ſt . / o ſ ~ |

THE

FLOWERS OF PERSIAN LITERATURE:

CONTAINING

EXTRACTS FROM THE MOST CELEBRATED AUTHORS,

IN

PROSE AND VERSE;

WITH A

TRANSLATION INTO ENGLISH:

BEING A

COMPANION

TO

SIR WILLIAM JONES'S PERSIAN GRAMMAR.

TO WHICH IS PREFIXED

AN ESSAY

ON THE

LANGUAGE AND LITERATURE OF PERSIA.

BY S. ROUSSEAU,
TEACHER OF THE PERSIAN LANGUAGE.

بپوش کر بخطائي رسي و طعنه مزن
که هيچ نفس بشر خالي از خطا نبود — حافظ

"Conceal if you come to an error, caſt not reproach,
"For no perſon mortal can be free from fault."

PRINTED BY AND FOR THE EDITOR, AT THE ARABIC AND PERSIAN PRESS,
WOOD STREET, SPA FIELDS; J. SEWELL, CORNHILL; AND
MURRAY AND HIGHLEY, FLEET STREET.

1801.

TO

MIRZA ABOO TALEB KHAN,

COMMANDER OF A BODY OF FORCES

IN FAVOUR OF THE ENGLISH

DURING THE LATE ROHILLA WAR,

THE FOLLOWING

W O R K,

AS A TOKEN OF

RESPECT AND FRIENDSHIP,

IS

DEDICATED,

BY

THE EDITOR.

PREFACE.

PREFACES, in general, are ſuppoſed by the greater part of readers to conſiſt of trifling paſſages, or an uſeleſs diſplay of eloquence, and are therefore not conſidered as of ſufficient importance to deſerve peruſal: but this is an egregious miſtake; for in the prefatory diſcourſe, the author feels it a duty incumbent upon himſelf, to acquaint the world with the nature of his work, the reaſons which induced him to undertake it, and his motives for laying it before the public.

The Editor of the following ſheets has been for ſome years employed as a teacher of the Perſian, as well as a printer, of that and other Oriental languages, and the greateſt difficulty he has met with has been a want of proper books for the inſtruction of his pupils. This is an obſtacle which every gentleman hitherto engaged as a Perſian maſter, has loudly complained of, but not one of them has attempted to obviate it. The late Captain Hadley mentioned this circumſtance frequently to the Editor, and ardently wiſhed for its removal, although he took not the leaſt pains to leſſen his labour by a publication of a ſimilar nature. Every language ſhould be

rendered as eaſy in the acquirement of it, as the ability of man can poſſibly make it; for the ſwifter the progreſs made by a pupil in the knowledge of any tongue, the greater honour will redound to his tutor. The Editor has long experienced the want of a work of this kind, and has therefore ventured to ſelect the following, for the advancement of his pupils, and to render leſs rugged the paths of Oriental ſcience.

The deficiency of proper books was well known to Sir William Jones, who, in his Grammar, publiſhed in 1771, ſays, "It was my firſt deſign to prefix to the grammar a hiſtory of the Perſian language from the time of Xenophon to our days, and to have added a copious praxis of tales and poems extracted from the claſſical writers of Perſia; but as thoſe additions would have delayed the publication of the grammar, which was principally wanted," (and ſo it certainly was at the time when Sir William Jones wrote, there not being any Perſian grammar conveyed by means of the Engliſh tongue; all the grammars, as thoſe of De Dieu, Graves, &c. being in Latin, and very ſcarce,) "I thought it adviſeable to reſerve them for a ſeparate volume, which the public may expect in the courſe of the enſuing winter." This work, however, although promiſed ſo long as thirty years ago, never appeared, and the public were ſtill left to labour under the greateſt embarraſſment in their Oriental enquiries. But by the publication of the following pages, compiled from a variety of expenſive works, we hope the difficulty will be in ſome meaſure overcome.

In

In the firſt part is given an Eſſay on the Language and Literature of Perſia, exhibiting a conciſe hiſtory thereof from the earlieſt accounts to the preſent time; interſperſed with anecdotes of the moſt celebrated Perſian authors, and the unbounded munificence of the Eaſtern ſovereigns to the literati, who were invited to reſide at their courts; where they were carefully watched, leſt, in the hour of diſcontent, they ſhould make their eſcape to the capital of ſome other monarch.

The ſecond part contains a large ſelection of entertaining and uſeful pieces from different authors which are given in Perſian and Engliſh, ſo literal, that any perſon, who has acquired the rudiments of the language, may, with very little trouble, turn them out of Perſian into Engliſh.

The deſcription of the Garden of Irim, given in p. 71, (from the Oriental Collections, vol. III. p. 32, to which work the Editor is greatly indebted for ſeveral extracts in the following pages,) exhibits an account of that imaginary terreſtrial paradiſe, which is ſo frequently alluded to by the Aſiatic poets. This piece, notwithſtanding it be a deſcription of a fabulous garden, cannot fail to be acceptable, ſince it ſhews the ſuperſtition of the Eaſtern nations, multitudes of the people implicity believing that ſuch a garden once exiſted.

The Geographical Extracts, which follow the above, point out the diſtances from one place to another, by which the young Orientaliſt will be enabled to travel, as it were, from one town to

another

another at a great diſtance, with as much facility, as if he had a book of roads placed before him, which will be rendered the more pleaſing, ſince it is laid down by an Oriental writer of celebrity. The original work whence they are taken, is entitled نزهت القلوب Nozhat al Coloub, which is divided into three parts; the firſt treating of aſtronomy, the ſecond of anatomy, and the third of geography. M. D'Herbelot quotes this MS. and ſtyles the author "le Geographe Perſan;" and M. de Sacy in illuſtrating his excellent "Memoires ſur diverſes Antiquites de la Perſe," made uſe of it.

In p. 81, are given extracts from the Travels and Memoirs of مولانا شيخ محمّد علي حزين Molana Sheik Mohammed Ali Hozein a Perſian of diſtinction, who was eminently learned and accomplished. He fled into Hindooſtaun from his native land, to avoid the perſecutions of Nadir Shah, and died at an advanced age, about 1779, at Benares, equally admired and eſteemed by the Muſulmaun, Hindoo, and Engliſh inhabitants of India. This retirement from Perſia is noticed by a contemporary writer, Khojeh Abdulkurreem, who, having quoted a tetraſtich of the Sheikh, in which ſome reflections are thrown on the mean origin of Nadir Shah, adds, بزرگي ميفرمود كه سخن شيخ در اين باب قابل اعتبار نيست زيراكه دشمن بهديگر بودند و ملازمان شيخ ازترس او بهندوستان آمدند that is, "An illuſtrious perſon obſerves, that the words of the Sheikh on this ſubject are not to be implicitly believed,

believed, for they (Nadir Shah and Mohammed Ali Hozein) were enemies to each other; and the friends of the Sheikh induced him, from dread of the king, to ſeek an aſylum in Hindooſtaun." The copy of the Sheikh's memoirs in Sir W. Ouſeley's poſſeſſion is an octavo volume of 153 pages, which, ſince he has tranſlated it, will be given to the public as ſoon as ſome literary engagements, which at preſent engroſs his time, ſhall have been fulfilled. The Memoirs were written by the Sheikh a ſhort time before his deceaſe. He was a voluminous author both in proſe and verſe; and more liberal in his religious opinions than any other Muſulmaun writer. Vid. Oriental Collections, vol. II. p. 36.

A Geographical Account of Zinj or Ethiopia, is given in p. 84, from the هفت اقليم or The Seven Climates, a geographical work of ſome conſequence, although fabulous narrations frequently contaminate its pages. This work is rather ſcarce in England. A fine copy of it, whence this extract has been taken, was lent to Sir William Ouſeley, by the Rev. Mr. Hindley of Mancheſter. From this work we learn, in the account of Yemen, that, ديگري مخا است كه در تمام يمن بندري بدان لطافت نيست و قبر شيخ شادبي كه قهوه خوردن از اخراعات اوست در مخا واقع است "Another place is Mokha, than which in all Yemen there is not a finer port or harbour; and the tomb of Sheikh Shadebi, who introduced the cuſtom of drinking coffee, is ſituated at Mokha."

In p. 85 is given an Anecdote of Yacoub ben Leith, the founder of the Soffarian dynaſty. Biographical anecdotes have always

 been

been eſteemed very inſtructive and entertaining, and have therefore been cultivated with great ſucceſs.

An Account of the Invaſion of Nubia by the Muſulmauns is given in p. 88, from the تاريخ اعثم كوفي Tarikh Aaſim Cufi, a valuable work, originally written in Arabic by Aaſim of Cufa, which appears to have been tranſlated into Perſian by Mohammed Ibn Ahmed al Muſtowfi, by order of Koam ud Doulah, who was governor of Khoareſm and Khorauſſaun. This work contains the hiſtory of Mohammed and his ſucceſſors, Abubecre, Omar, and Oſman, with a deſcription of the tranſactions which occurred during the Khalifat of Ali, and the ſtate of the Mohammedan world immediately after his deceaſe.

In p. 90, are given extracts relative to the Policy and Conduct of Timour, drawn from the Inſtitutes of Timour, a work which will be eſteemed curious and valuable, as obſerved by Profeſſor White, by men of various profeſſions. The ſcholar is ever delighted with a large knowledge of illuſtrious characters, with their remains reſcued from long oblivion, and all that tends to throw additional light on the hiſtory of mankind. Many and various have been the opinions of Timour and his actions, the pen of the hiſtorian being frequently hurried beyond the dictates of truth; for, while he has been extravagantly praiſed by one, another has ſhamefully traduced him. But ſuch harſh opinions can be pronounced or credited by thoſe only who are unacquainted with his writings; while the praiſe which his enemies have given him, that he was a lover

of

of veracity, who hated, detected, and punifhed falfehood, with fincerity, penetration, and conftancy, deferve the higheft degree of credence. That he might purfue his great objects by the light of truth, as Profeffor White continues, he made ufe of every friend, and every foe; and in his inftitutes he does not blufh to acknowledge his errors and misfortunes, but glories that he has profited by them. Ambition, the infirmity of noble minds, was perhaps his only fault. The defire of conqueft is a principle which the liberty of modern times has juftly reprobated. But Timour's conquefts were in a great meafure produced by other caufes; by the manners of the age and country in which he lived, and by the treachery of kings, who, whilft they envied his greatnefs, profefled themfelves his friends. It is needlefs to fpeak of his valour; for who has not heard of his fuccefsful wars, his perfeverance and refolution in diftrefs; and his ferene and temperate conduct after victory? That he poffeffed the humane and liberal virtues cannot be doubted, when we read that he forbore to take revenge when it could not interfere with his intereft, and that he extended the rights of fubjects and citizens to nations who were willing to be flaves. When he had feen his vaft empire, rifing, like the infant world, out of anarchy, under his victorious hands, he difpenfed order through every part of the dominion he had created, and governed it with wifdom, juftice, and benevolence. There is therefore lefs reafon to blame his ambition than to admire the amiable moderation by which it was reftrained.

In

In political management, ſays Mr. Henderſon of Pembroke College, Oxford, Timour ſeems to have relied chiefly on amuſing perſons, bribing them, keeping them in ſuſpenſe, and dividing them. He was acutely ſagacious, rightly provident, and firmly reſolute. He was generally willing, by any undeſerved or exceſſive kindneſs, to make and keep friends: he ſeemed not to know, but readily pardoned enmity and treachery. And ſuch was his delicacy of ſentiment, ſuch the art of his addreſs, that he cleared every ſuſpicion of the guilty and fearful; he covered the bluſhes and ſoothed the confuſion of the conſciouſly unworthy. One ſo qualified, with ſo diſcerning an eye, ſo ſenſible yet ſtrong a heart, ſo open yet powerful a hand, ſo free yet forcible an addreſs, what wonder that he was great? In military occaſions his great excellence ſeems to have been hiding or magnifying his ſtrength, ſurpriſe, varying his attacks, and obſtinacy in keeping his ground. His politics availed him much in governing his army; and he often uſed prayers, his oracle the Koraun, and other religious means to encourage them.

Abu'l Munſoor Timour, erroneouſly called Tamerlane, was deſcended in a right line from Kaujooli Bahaudur, ſon of Toumuneh Khaun, of the ſame lineage with Chungaze Khaun (Jenghiz Khaun). He was born A. D. 1334, and began his enterpriſes when he was 12 years of age. The tranſactions of his reign are many and various; but it would be exceedingly improper to ſay any thing about them in this place.

In

Next we have inſerted, p. 117, the celebrated پند نامه Pund Nameh, or Book of Advice, by Sheikh Saadee. Moral Diſtichs, or Sentences, have, from the earlieſt ages, been uſed by the Eaſtern nations, for the purpoſe of correcting the errors of mankind, and of teaching them how to conduct themſelves in all the relations of life. The Proverbs or Adages of Solomon are called his Ethics, and they certainly contain a very excellent ſyſtem of Moral Philoſophy. The Pund Nameh of Sheikh Saadee of Shirauz, is well known throughout the Eaſt, and is much taught in their ſchools. D'Herbelot compares the Pund Nameh to the Golden Verſes of Pythagoras, and the didactic poetry of Phocylis; but Sir W. Jones entertained the idea that it greatly reſembled that beautiful little work of Theophraſtus concerning characters.

Short ſentences, as containing moral precepts, have been collected and treaſured in the mind from remote antiquity, the Proverbs of Solomon, which are a very ancient collection of apologues, as well as thoſe of others authors, have been inſtilled into the memories of the younger part of the community; and thoſe perſons who have paid moſt attention to them have generally been the beſt members of ſociety. We learn from Suetonius, that Auguſtus Cæſar, in his reading of the Greek, as well as the Latin authors, chiefly obſerved and tranſcribed, ſuch wholeſome precepts or examples as might ſerve him either for public or for private uſe; which, upon occaſion, he produced for the inſtruction of his own domeſtics, or of the commanders of his armies, or the governors of his pro-

vinces, or the magiſtrates of his ſeveral cities, according as he thought every one had need of admonition.

The great Dr. Johnſon entertained a very juſt notion of ethical or moral inſtruction, and, ſpeaking of it, ſays, it is one of the ſtudies which ought to begin with the firſt glimpſe of reaſon, and only end with life itſelf. Other acquiſitions are merely temporary benefits, except as they contribute to illuſtrate the knowledge, and confirm the practice, of morality and piety, which extend the influence beyond the grave, and increaſe our happineſs through endleſs duration. This great ſcience, therefore muſt be inculcated with care and aſſiduity, ſuch as its importance ought to incite in reaſonable minds; and for the proſecution of this deſign, fit opportunities are always at hand. As the importance of Logic is to be ſhewn by detecting falſe arguments, the excellence of Morality is to be diſplayed by proving the deformity, the reproach, and the miſery of all deviations from it. Yet it is to be remembered, that the laws of mere morality are no coercive power: and, however they may, by conviction of their fitneſs, pleaſe the reaſoner in the ſhade, when the paſſions ſtagnate without impulſe, and the appetites are ſecluded from their objects, they will be of little force againſt the ardour of deſire, or the vehemence of rage, amidſt the pleaſures and tumults of the world. To counteract the power of temptations, hope muſt be excited by the proſpect of rewards, and fear by the expectation of puniſhment;

and

and virtue may owe her panegyrics to Morality, but muſt derive her authority from Religion.

After the Pund Nameh we have inſerted, p. 15, Extracts from various Perſian Authors, from the Tenth Century to the preſent Time, whereby the Orientaliſt may trace the ſeveral Changes of Language, owing to the Introduction of Arabic. Firſt, we have preſented the Reader with an Account of the Manner of Cobad's Death, from the Tareekh Tabaree, a work more ancient than the writings of Furdooſee, (ſee hereafter, p. 68.) which, with the Extracts from our Perſian Homer that follow, may be conſidered as ſpecimens of the pureſt Perſian, ſince the Pehlevi ceaſed to be the prevailing dialect of Iraun. The ode from Kkaukaunee, the ſcholar of Furdooſee, may be looked upon in the ſame light.

The Extracts from the Guliſtaun and Boſtaun of Saadee, the Pund Nameh of the ſame elegant writer, mentioned above, and the citations from the Meſnavi of Jelal'ed'din Rumi, will ſufficiently exemplify the language of the Thirteenth Century. In preference to a proſe tranſlation, we have given the beautiful poetic verſion of the commencement of Jelal'ed'din's Meſnavi, by Sir William Jones, which conveys the ſpirit of the original in a remarkable manner. Indeed, whatever that prince of Oriental ſcholars tranſlated into our language from the Aſiatic compoſitions, bore the ſtrongeſt marks of its Eaſtern origin, ſo careful was he to transfuſe the ſpirit of his author into his native tongue, ſo far as the Engliſh language was capable of admitting it.

We

We come now to the Fourteenth Century, in which flourifhed the Anacreon of Perfia, the celebrated Haufez, of whom fee hereafter, p. 33, &c. The fimplicity and elegance of the language of Haufez is fuch, that we need not wonder at the great eftimation his works are held in wherever the Perfian tongue has been adopted or cultivated. Even feveral Europeans have favoured the public with tranflations of various odes, fome in profe, others in verfe. Baron Reviefky prefented the world with fifteen, in his "Specimen Poefeos Perficæ;" Sir William Jones tranflated feveral; the Rev. Mr. Hindley favoured us with tranflations, both in profe and verfe, of eleven; Mr. Nott gave poetic verfions of feventeen; Sir William Oufeley, LL. D. and Jonathan Scott, Efq. tranflated feveral more. In the prefent volume twenty-five (the greateft number that ever have been collected in any fingle work, of the Odes of our Perfian bard are laid before the reader, fome of which have profe, and others poetic verfions, by which a pleafing diverfity is given.

The extracts from the beautiful poem on the Loves of Jofeph and the Fair Zuleikha, and the other poems of Jaumee, contain a fpecimen of the Perfian of the fifteenth century; as do thofe from Rafied'din of the fixteenth. Of Jaumee an account is given in p. 33; but of Rafied'din, fince we have not mentioned him in that part, it may be neceffary to be a little particular concerning him in this place. He was the author of a very curious and entertaining Dewan, and the only anecdotes relative to him are fcattered through his own works: whence we learn, that he

was

was a native of Hindooſtaun, and probably of that province which is called the Dekkan, which he delights to ſing the praiſes of. He ſerved in a military capacity; and ſpeaks in an extravagant manner of his own bravery and feats of arms. He alſo deſcribes himſelf as the hero Ruſtam, the Perſian Hercules, ſtanding between the ranks of warriors caſed cap-a-pie in complete ſteel." He attached himſelf to the perſon of the illuſtrious emperor Akber, and received from that monarch the reward of his poetical labours.

دیوان رفیع چون با نجام رسید
از حضرت پادشاه انعام رسید
در ملک دکن جمع نمودیم و نوشت
در سال هزار و ده با تمام رسید

"When the Deevaun of Rafia was brought to a concluſion, the poet received gifts and favours from the monarch. It was compiled and written in the kingdom of Dekkan, and finiſhed in the year of the Hejira one thouſand and ten;" of the Chriſtian Æra 1601. His Deevaun contains near 15,000 diſtichs. His ſtyle, though it cannot be reckoned ſublime, is nevertheleſs pleaſing and ſmooth. Notwithſtanding he ſometimes borrows from the more celebrated poets, yet he frequently exhibits an originality, which places him above the crowd of Perſian verſifiers, whoſe works tire the reader with deſcriptions of Spring and its delights, in which ſimilar images are always recurring, or incoherent rhap-

 ſodies,

ſodies, half amorous, half religious. But although theſe circumſtances ſometimes occur in the deevaun of our poet, yet it is peculiarly valuable for the numerous local and hiſtorical alluſions found in it; anecdotes of men, whom he had perſonally known; deſcriptions of places he had travelled or reſided in; of curious objects he had ſeen; and of tranſactions in which himſelf had been concerned. Theſe bear internal marks of the author's accuracy and veracity. The praiſes he has beſtowed on Caſhmere in one of the extracts we have thought proper to make, will not appear exaggerated to the reader who is acquainted with the ſtyle of Oriental eulogium. The delights of Caſhmere have been always a favourite ſubject with Eaſtern writers, as the various flowery epithets which generally attend its name ſufficiently prove; thus, it is called "the country of perpetual ſpring," "the envy of Paradiſe," "with the aſpect of Eden."

As a ſpecimen of the Perſian language in the Seventeenth Century, we have choſen, for the ſake of diverſifying the ſubject, a paſſage from داستان مسیح "The Hiſtory of Chriſt," written in Perſic by Jerom Xavier, a learned Jeſuit of that age, who travelled to the Eaſt, with a view to effect the converſion of that nation to Chriſtianity. As a proper mean to further his deſign, he compoſed the Hiſtory of Our Saviour in their language, as alſo that of St. Peter, which are works highly eſteemed, and very ſcarce. The great Orientaliſt, Ludovicus de Dieu, tranſlated both theſe works into Latin, which he publiſhed in 1639, accompanied with a refutation

of

of the Jesuit's peculiar notions. In the passage we have selected De Dieu perceived a defect, which, however, must remain, since it is not an easy matter to reconcile an author's meaning, where, perhaps, through inadvertency, a chasm may have been suffered to pass unnoticed.

Afterwards is given a story in Modern Persian, from the Asiatic Researches: it was presented to Sir William Jones, whose elegant translation accompanies it, by Mirza Abdu'lrahhim of Isfahaun. Sir William supposes it to have been extracted from one of the many poems of the Loves of Mejnun and Laili, the Romeo and Juliet of the East.

Fables, or feigned stories intended to convey some moral precept, have, from time immemorial, according to Strabo, lib. xv. cap. 14. and several other Greek writers, been used by the Persians; and indeed their version of the Heetopades of Veeshnoo Sarma, made many ages ago from the Shanscrit, and which has been handed down to us under the denomination of Pilpay's or Bidpai's Fables, is well known in almost every country, whether European or Asiatic. The Fables have undergone various alterations from the original, every translator omitting or inserting passages, agreeably to his own inclination. This practice of using fables for the instruction of mankind was not peculiar to the Persians or the Hindoos of old; for even Cyrus, the Greek, is said (Herodotus, lib. i. cap. 41.) to have related fables to the ambassadors of the Ionians and Etolians. Besides,

----" Fable

-----" Fable to the human kind,
Prefents an image of the mind;
It is a mirror, where we fpy
At large our own deformity.
And learn of courfe thofe faults to mend,
Which but to mention would offend." WILKIE.

The Fables given at the clofe of the prefent volume, are extracted from the BAHARISTAUN, or MANSION OF SPRING, an admired work by the celebrated Jaumee. They were originally publifhed in 1778, in the ANTHOLOGIA PERSICA, at Vienna, with a Latin verfion by Jenifch. To our account of Jaumee, given in p. 33, we may add, that he was the fon of Mevlana Mohammed of Ifpahaun, and was born A. H. 817. He was remarkably polite, of a very gentle difpofition, and endued with fuch extenfive learning, that it was fuppofed there was not, throughout the empire of Perfia, fo complete a mafter of the language as himfelf. He was fkilled in the nobleft fciences, and extremely ardent in the purfuit of letters. Having embraced the religious order of Mooloo, he applied himfelf folely to literature, and made fo great a progrefs therein, that he feems to be allowed to have been the moft elegant of all the modern Perfian poets, which is the reafon that the fame of his wifdom and learning has pervaded nearly every Eaftern nation, where a tafte for literature and the fine arts has been cultivated. Even princes, who have been themfelves men of erudition and exalted talents,

ESSAY

ON THE

LANGUAGE AND LITERATURE

OF

PERSIA.

IT is our intention, in the preſent Eſſay, to exhibit a conciſe hiſtory of the Perſian language and literature, extracted from the works of the literati, as nearly in their own words as the nature of our plan would admit, and which we have ſo interwoven, as to form a connected view of the riſe and progreſs of one of the moſt elegant as well as the moſt copious tongues of the Eaſt, we might ſay, of the world. We have not always deemed it neceſſary to aſſign to each particular author the paſſages which we have thought proper to introduce; yet it is but juſtice to mention, that the writings of Sir WILLIAM JONES and Mr. RICHARDSON, have been principally attended to by us; as well on account of their very extenſive knowledge of the ſubject, as the maſterly manner in which they had elucidated the matter. The works of one of theſe gentlemen is now become ſcarce; and neither of them can be procured without a great expence. The critic therefore will be ſparing in his cenſures, and the perſons for whoſe benefit the following pages have been ſelected, will receive that ſort of information which every lover of Eaſtern learning may wiſh to poſſeſs. More than this it may be unneceſſary to premiſe; except that we have traced the language through its ſeveral gradations, from the earlieſt accounts

 that

that can be depended upon, to the preſent time; intermixing a few biographical and hiſtorical anecdotes, from the works of Sir W. Ouſeley and others: after which we have made a few obſervations on the uſefulneſs of Eaſtern literature in facilitating the ſtudy of ancient hiſtory; and then we have ſhewn, from the writings of Major Davy and Profeſſor White, the abſolute neceſſity of ſome particular deſcription of people to acquire a competent knowledge of the languages of the Eaſt; and, laſtly, enumerated the names, with a few obſervations on the works, of ſome of the moſt eminent writers in the Perſian tongue.

The hiſtory then of the Perſian Language may be divided into four periods, like that of the empire; not that the language was immediately altered upon every revolution of the ſtate; but it is obſervable, that, under each dynaſty of which we have any monuments remaining, there was an apparent change in the dialect of the kingdom, eſpecially under the two laſt, namely, the Saſſanian and Mohammedan dynaſties; and theſe indeed, are the only periods of which we can ſpeak with any tolerable degree of certainty.

It is natural to ſuppoſe, that, in the infancy of the Perſian empire, under Caiûmaras and his deſcendants, no great pains were taken to cultivate and poliſh the language, which, in that rude age, muſt needs be thought ſufficiently elegant, if it were ſufficiently clear and intelligible; but what their language really was, what were their rules of verſification, or what was the courſe of their ſtudies, no mortal can pretend to know with any ſhadow of exactneſs.

The great traveller Chardin, ſays Sir W. Jones, whom every Orientaliſt muſt always mention with reverence, ſeems to have enquired very diligently into the ancient language of the people, among whom he reſided ſo long, and whoſe manners he deſcribes

with

with ſo much copiouſneſs and learning: but he declares, after all his reſearches, "That the old Perſian is a language entirely loſt; in which there are no books extant, and of which there are no rudiments remaining *."

We have no genuine accounts then of the Perſian language till the time of the Saſſanian kings, who flouriſhed from the opening of the third century to the middle of the ſeventh; in which period an academy of phyſic was founded at Gandiſapour, a city of Khoraufaun, and, as it gradually declined from its original inſtitution, it became a ſchool of poetry, rhetoric, dialectic, and the abſtract ſciences. In this excellent ſeminary the Perſian tongue could not fail of being greatly refined, and the ruſticity of the old idiom was ſucceeded by a pure and elegant dialect; which, being conſtantly ſpoken at the court of Beharám Gúr in the year 351, acquired the name of Deri, or Courtly, to diſtinguiſh it from the Pehlevi, or Language of the Country.

It muſt not, however, be imagined, that the uſe of the ancient dialect was wholly ſuperſeded by this more poliſhed idiom; for ſeveral compoſitions in Pehlevi were extant even after Mohammed, which appear to have been written by order of the Saſſanian princes.

* But notwithſtanding this declaration of Sir W. Jones from Chardin, there are ſome ſpecimens of the ancient poetry of Perſia ſtill in exiſtence; theſe, however, are very few in number, ſo that we need not be ſurpriſed at their having eſcaped the notice of former explorers. The learned Preſident of the Aſiatic Society (Sir W. Jones) after every reſearch he had been able to make ſince the time of his having written the above paſſage, confeſſes that he could diſcover but a few lines of the ancient Pehlevi; and the ingenious Biographer of the Perſian Poets could trace them a little farther than the time of the Arabian conqueſt. See Sir W. Ouſeley's Perſian Miſcellanies, Introduction, p. xix; Sir W. Jones's Anniverſary Diſſertation on the Perſians, 1789; and Capt. William Kirkpatrick's Introduction to the Hiſtory of the Perſian Poets, Aſiatic Miſcellany, No 1. When Samuel Guiſe Eſq. returned from Surat, he brought with him a valuable collection of ancient works in the Zend, Pehlevi, and Shanſcrit languages. Vid. Orient. Collections, vol. II. p. 96.

In

In the reign of Anuſhirván, who protected the arts and ſciences in his own dominions, Mohammed was born; who by the force of his eloquence, and the ſucceſs of his arms, eſtabliſhed a mighty empire, and ſpread his new religion from the wilds of Arabia, to the mountains and the banks of the Ganges: but, what belongs more particularly to the ſubject of this diſcourſe, he poliſhed the language of his country, and brought it to a degree of purity and elegance, which no Arabian writer ſince his time has been able to ſurpaſs *. The battle of Cadeſſia in 656 gave the laſt blow to the Perſian monarchy; and the whole empire of Iraun was ſoon reduced under the power of the firſt Mohammedan dynaſty, who fixed the ſeat of their government in Baghdad †, where the Arabic language was ſpoken, for many ages, in its utmoſt perfection: but the ancient literature of Perſia, which had been promoted by the family of Saſſan, was expreſſly diſcouraged by the immediate ſucceſſors of Mohammed, for a reaſon which we ſhall ſhortly explain.

Previous to the period here ſpoken of, the Arabians, ſays Mr. Richardſon ‡, were confined within their own peninſula, made no figure on the theatre of Aſia, and were, in a political light, known only to be deſpiſed by the Grecian and Perſian powers. But the enthuſiaſm, genius, and intrepidity of one extraordinary man ſuddenly changed the ſcene; and gave a beginning to revolutions equally rapid as complete. The numerous Arabian tribes of Mohammed, by various means, converted to his faith, or ſub-

* The language of the Koraun is ſuppoſed to be equal, if not ſuperior, to that of any other compoſition in Arabic, whether of that or any other age.

† Soon after 762.

‡ In the Diſſertation prefixed to his Arabic, Perſian, and Engliſh Dictionary, p. v.

jected

jected to his power, but died before any impreſſion was made upon the adjacent ſtates. Abubeker led the way to foreign conqueſt; and his ſucceſſor Omar, in the ſhort ſpace of four years, ſaw the Khalifat extended from Egypt to the frontiers of India. Perſia was one of the nobleſt acquiſitions of the Mohammedan arms. The deciſive victory of Cadeſſia, above mentioned, throwing this mighty empire under the Arabian yoke, as that of Arbela had formerly ſubjected it to Alexander. The conſequences, however, of the two revolutions had nothing ſimilar: the Macedonian conqueſt producing only a change of princes, in which the Kaianian dynaſty of Perſian kings gave way to the ſucceſſors of their Grecian conquerors; while that of the Arabians radically ſubverted every characteriſtic circumſtance which diſtinguiſhes nation from nation. The government of the Perſians was overturned, their religion proſcribed, their laws trampled upon, and their civil tranſactions diſturbed by the forcible introduction of the lunar for the ſolar calendar; and their language, which the laws of nature preſerved from immediate and abſolute annihilation, became almoſt overwhelmed by an inundation of Arabic words. The ancient Greeks and Romans were more enlarged in their ideas of toleration than the Arab ans; for they adopted the gods of all the nations they ſubdued, believing, that every people and every place had their tutelar divinities, ſo that they took uncommon pains to pleaſe, and were equally careful in avoiding all offence. From Arrian we learn, that Alexander ſacrificed to the Babyloniſh gods and other Aſiatic deities, though then unknown in Greece. Alexander, however, diſcountenanced the religion of the Magi, but for what reaſon, we cannot pretend to inveſtigate. The Parſees of Surat, in their Ravaats, or Collections of Traditions, have doomed Alex-

ander to the infernal regions, not ſo much on account of his having ravaged the country of their forefathers, but becauſe he committed to the flames the Noſks or ſections of the Zend Aveſta *.

But to return. At the time when the Koraun was firſt publiſhed in Arabia, a merchant who had lately returned from a long journey, brought with him ſome Perſian romances, which he interpreted to his countrymen, who were extremely delighted with them, and uſed to ſay openly, that the ſtories of griffons and giants were more amuſing to them than the moral leſſons of Mohammed. Part of a chapter in the Koraun was immediately written, to ſtop the progreſs of theſe opinions; the merchant was ſeverely reprimanded; his tales were treated as pernicious fables, hateful to God and his prophet; and Omar, from the ſame motive of policy, determined to deſtroy all the foreign books which ſhould fall into his hands †. Thus the idle loquacity of an Arabian traveller, by ſetting his legends in competition with the precepts of a powerful lawgiver, was the cauſe of that enthuſiaſm in the Mohammedans, which induced them to burn the famous library of Alexandria ‡, and the records of the Perſian empire.

It was a long time before the native Perſians could recover from the ſhock of this violent revolution; and their language ſeems

* Vid. Arrian de Expedit. lib. iii. and vii.

† This merchant was Al Nodar Ebn al Hareth, and the romance he entertained his countrymen with, was that of Ruſtam and Isfendiar, the two heroes of Perſia. Vid. D'Herbelot, p. 661, Al Beidawi, and Sale's Koraun, vol. II. p. 261.—The paſſage of the 31ſt chapter of the Koraun, entitled Lokman, and above alluded to, is as follows: "There is a man who purchaſeth a ludicrous ſtory, that he may ſeduce men from the way of God, without knowledge, and may laugh the ſame to ſcorn: theſe ſhall ſuffer a ſhameful puniſhment. And when our signs are rehearſed unto him, he diſdainfully turned his back, as though he heard them not, as though they were a deafneſs in his ears: wherefore denounce unto him a grievous puniſhment."

‡ The number of MSS. ſuppoſed to have been burnt at this place exceeded 500,000. They were diſtributed as fuel to the keepers of 4000 public baths.

to

to have been very little cultivated under the Khalifs, who gave greater encouragement to the literature of the Arabians: but, when the power of the Abbafides began to decline, and a number of independent princes arofe in the different provinces of their empire, the arts of elegance, and chiefly poetry, revived in Perfia; and there was hardly a prince or governor of a city, who had not feveral poets and men of letters in his train. The Perfian tongue was confequently reftored in the tenth century; but it was very different from the Deri or Pehlevi of the ancients; it was mixed with the words of the Koraun, and with expreffions from the Arabian poets, whom the Perfians confidered as their mafters, and affected to imitate in their poetical meafures, and the turn of their verfes.

When the khalifs had loft part of their priftine vigour, by the ufurpations of feveral adventurers, they had the mortification to behold the fineft kingdoms and provinces feized upon and erected into independent ftates. Of thefe chiefs the moft powerful were the princes of the houfe of Buyah, otherwife called the Deylemites; who added to their high rank of kings of Perfia, the dignity of امير الامرا *Emir'ul'omra* to the khalifs of Baghdad, an office nearly refembling the *maire du palais* to the *rois faineants* of the Merovingian race of France. An outward fhew of refpect and pomp was all that the head of the Mohammedan religion now enjoyed, whilft the folid power was completely engrofled by the Emir'ul'omra, which high ftation, about 977, was filled by the great Azaduddoula, who firft affumed the title of سلطان Sultaun, afterwards fo much adopted by Eaftern princes. He was born at Ifpahaun, and ftrongly attached to his native kingdom. His court, whether at Baghdad or the capital of Ifpahaun, was the ftandard of tafte, and the favourite refidence of genius. The khalif Al Tai revived in favour of Azaduddoula the title of شاهنشاه

Shauhinshauh

Shauhinshiauh, The King of Kings, which was borne by the ancient ſovereigns of Perſia, or previous to the conqueſt of that country by Alexander the Great *.

The oldeſt Perſian poems which have come to my knowledge, ſays Sir W. Jones, are thoſe of Furdooſee †, who flouriſhed at the cloſe

* Vid. Erpenius's edition of Tarikh ul Moſlemin, or Hiſtoria Saracenica, p. 237.

† Abul Caſſem Munſuril Furdooſee was deſcended from Ahmed 'ul Furdooſee, one of the principal inhabitants of the town of Sar, in the province of Tûs, in the kingdom of Khoraufaun. At the period of his birth, his father ſaw the infant in a dream ſtanding with his face to the weſt, and elevating his voice, the echo of which reverberated from every quarter. When Ahmed aroſe, he applied to Rujbuddein, a famous interpreter, for the ſolution of his viſion. The interpreter gave the following expoſition: "That the fame of his ſon, and his poetical talents, would be the theme of the univerſe. The tranſlation of the dream was natural. Poetry at that æra was the principal road to preferment, and the praiſe of tuneful verſification was the general theme. This circumſtance bears a ſtrong reſemblance to the reply of the oracle of Apollo to Mniſarchus, the father of Euripides, on the birth of his ſon.

"Happy Mniſarchus! Heav'n deſign a ſon.
The liſtening world ſhall witneſs his renown,
And with glad ſhouts beſtow the ſacred crown."

So fond are all nations of giving ſome wonderful preſage to illuſtrious characters. Furdooſee received the early rudiments of his education under the beſt maſters of the place of his nativity. His memory, when a boy, was extenſive; his application, ardent. The firſt dawning of that blaze which ſubſequently burſt forth with ſuch unrivalled luſtre, was perceived by the poet Aſſadi, who animated his pupil, and encouraged his vehement inclination to penetrate the moſt remote period of Hiſtory.

The court of Mahmood, ſultan of Ghezna, was the ſeat of the muſes. He was one of the moſt accompliſhed ſovereigns that ever ſat on the Perſian throne: his own taſte led him to an extenſive patronage of men of literature. Poetry and hiſtory were his favourite purſuits. His library was furniſhed with the moſt authentic annals of the Perſian empire; and a complete hiſtory, collected in the reign of Yezdejird, by the moſt judicious hiſtorians in Perſia. A liſt of every narrative, and every production which bore any relation to this ſubject, was formed by order of Yezdejird, and from them was compoſed the annals of the kingdom. When Saadvekas, the general of Omar, plundered the palace of the Perſian monarch, he found this valuable manuſcript, and preſented it to Omar. The khalif ordered a tranſlation The tranſlator ſelected ſuch paſſages as he deemed excellent, and laid them at the feet of Omar, who reprobated part of the book, for treating of ſuch worldly affairs as are forbidden by the prophet. The book was thrown among the plunder, where it fell to the lot of an Abyſſinian, who carried it as a preſent to his prince. The hiſtory was tranſlated into the Abyſſinian language, by order of the king. Thus were the ancient annals of Perſia preſerved

from

clofe of the tenth, and beginning of the eleventh centuries. The work of Furdoofee remains entire, a glorious monument of Eaftern genius and learning; which, if ever it fhould be generally underftood in its original language, will conteft the merit of invention with Homer himfelf, whatever be thought of its fubject or the arrangement of its incidents. His language is very little adulterated by

from the mandate of Omar, which deftroyed the public library, fearful of the amufing and romantic tales which characterized thefe Afiatic writings.

The hiftory thus preferved foon found its way into Hindooftaun: its fame reached Khorauffaun. Yakoob Lais (of royal defcent) fent an envoy to tranfcribe the manufcript; when it arrived at Khorauffaun, the tranflation of it was intrufted to Abu Munfur; who affembled four of the principal hiftorians, (Munfur of Umro, Shafhpoor of Zeiftan, Mahoo of Nefhapour, and Sulman of Tus,) who added to, and embellifhed this invaluable work: to each of thefe he affigned their different part. Hoorferofe, defcended from Nourfhirwan, was compelled to fly his native country, and on prefenting the fultan Mahmood with a hiftory of Perfia, was magnificently treated.

When Mahmood had perufed this work, his defire of having the annals of Perfia, and the atchievements of the heroes in a feries of heroic poems, was increafed. The defign of compofing the imperial annals fuggefted itfelf to Furdoofee. To Mohammed Lefkery, who was at Tus, and with whom he was connected, he communicated his intentions, defcribed the confciousnefs he felt of being equal to the arduous undertaking, and regretted the want of materials and books to proceed in the attempt. His friend, enamoured of the defign, affured him of immortality, and declared how readily he would fupply him with fuch manufcripts as might be effential to the completion of his poems. He revealed his intentions to Sheikh Mohammed Mafhook, the high prieft of Tus, and required his benediction. His requeft was granted; and he affured the young poet, that fame and honour would attend him. Thus animated, he compofed the wars of Feredoon and Zohak. Fame told the ftory, and crowds of people thronged to the refidence of our poet, to hear him repeat his verfes. Abu Munfur Afsagien, the chief of Tus, could not long be unacquainted with the eminence of Furdoofee. He requefted his attendance, and, charmed by the fpecimen of his genius, encouraged him to proceed, promifing that he would introduce him to the royal prefence, and declared that, to the extent of his ability, he fhould be rewarded; but only the fovereigns of Afia could give thofe honours which were due to his talents. Furdoofee with undeviating induftry perfevered. When his patron died, (and the poet has elegantly fung his praifes,) Arfelan Haris was appointed the fucceffor of Abu Munfur Afsagien, in the government of Tus, and received the orders of the fultan to direct the attendance of Furdoofee at Ghezna. The fultan, impatient to fee the man, of whom he had heard fuch unbounded praife, repeated his injunctions in a letter to the chief of Tus, ordering him to fend Furdoofee on the receipt of it.

In a dream, the imagination of Furdoofee had pictured to him a young monarch, feated on a throne, illuminating the univerfe; and particularly fmiling on himfelf. To a friend he com-

 municated

by an admixture with the Arabic, and, in all probability, approaches nearly to the dialect uſed in Perſia in the time of Mohammed, who admired it for its extreme ſoftneſs, and was heard to ſay, "that it would be ſpoken on that account in the gardens of Paradiſe."

Of theſe two languages was formed the modern dialect of Perſia, which, being ſpoken in its greateſt purity by the natives of Pars

municated the viſion, who ſolved it by the ſuppoſition of its being the ſultan Mahmood. Arſelan Haris, in obedience to his orders, acquainted Furdooſee with the inclination of the prince. Our poet, intimidated, was fearful of going alone to Ghezna: he perceived the umbrage it would give the poetical courtiers; but recollecting his dream, and regarding it as a favourable omen, he quitted Tus, not without anxiety.

Report, on his arrival, had given ſuch a portrait of his genius and poetical ability, that Unſuri Ferrokec, and Asjudy, formed a combination againſt him to hinder his introduction. Furdooſee had a friend in the ſervice of the ſultan, whoſe name was Mahik; to him he imparted his arrival, and the cauſe of it. With Mahik he every evening conſulted on the mode that ought to be adopted to fruſtrate the machinations of Unſuri and his cabal. A few days after his arrival, the ſultan, as was his cuſtom, liſtened to the productions of the poets. Unſuri repeated the victory of Ruſtam over Sohrab, which the prince highly approved. On this Furdooſee compoſed the actions of Ruſtam and Istendiar. Pleaſed with his work, he gave them to his friend, and anticipated the praiſe he ſhould receive on the compariſon with thoſe of Unſuri. Mahik preſented them to the ſultan; the delighted prince called for the author; Mahik informed him they were written by Furdooſee, who was anxious to be preſented to the ſultan. In obedience to the order of Mahmood, Furdooſee was introduced by his friends, and ſung his praiſes in ſome elegant verſes.

The king ordered Unſuri to execute his plan, but he, conſcious of his inability, pretended that his conſtant attendance on the ſultan would not admit of the leiſure requiſite for ſo extenſive an undertaking, and taking hold of the hands of Furdooſee, ſpoke of him as the only man of genius capable of accompliſhing the wiſhes of his maſter. The ſultan turning to Furdooſee, ſaid, "It is you that have thrown a luſtre on the court of Ghezna." From this period our poet was treated with every mark of confidence by the ſultan. The effuſions of each day, Furdooſee read every evening to Mahmood. It was a common expreſſion of Mahmood's, that whenever he was unwell, or chagrined, the verſes of Furdooſee alone could alleviate. He ordered a thouſand dinars (each dinar is nearly eight ſhillings and ſix pence) to be paid to Furdooſee for a thouſand lines, but he poſtponed the acceptance; that he might receive in one payment the amount of his labours, a dinar for every line. All the poets of Ghezna emulated each other in their panegyric on the author of the Shah Nameh. The vizier of Mahmood, Khaja Huſſin Meymundy, was ſecretly inimical to Furdooſee; but the endeavours of this great man and the other envious courtiers, to irritate the ſultan againſt our poet, proved ineffectual, and Furdooſee continued to enjoy the patronage of Mahmood. The poems as they were written by Furdooſee, were occaſionally copied, and admired in every city of the empire. Preſents were offered from

Pars or Farſiſtan, acquired the name of Parſi, (زبان پارسي); though it is even called Deri by Haufez.

Nearly in the ſame age with Furdooſee, the great Abu'l Ola, ſurnamed Alámi from his blindneſs, publiſhed his excellent Odes in Arabic, in which he profeſſedly imitated the poets before Mohammed. This writer had ſo flouriſhing a reputation, that ſeveral Perſians

from the princes of the neighbouring countries to Furdooſee: theſe he conſtantly declined; the compact with Mahmood for his poems he eſteemed an adequate reward.

Ruſtam, the ſon of Fakeer ud Dowla Dilemy, preſented five hundred dinars of gold to the man who brought him a copy of the actions of Ruſtam and Isfendiar, and tranſmitted a thouſand dinars of gold to our poet, inviting him in the ſtrongeſt terms to paſs ſome time at his capital. "All the nobles and diſtinguiſhed perſonages of this country," ſaid the prince, "ſhall attend you to the palace; more honours it is not in my ability to ſhow." This invitation was ſoon publicly known at Ghezna. To Mahmood the vizier intimated the news, and inſinuated that, as Ruſtam and the chiefs who had courted the attention of Furdooſee, were the enemies of his majeſty, and of the ſame ſect as the poet, theſe preſents were an intended inſult to him. The poetical courtiers found every other calumny ineffectual; they urged, that Furdooſee, being of the ſect of Ali, had reprobated every other, and as his majeſty was of the Charyary, it was highly indecent: but the intrigues of his rivals ſtill had not the deſired effect. The friends and enemies of Furdooſee now formed themſelves into cabals, and whenever they met in any mixed ſociety, the merit of our poet was generally the ſubject of their converſation, and often the cauſe of high altercation; even the preſence of the ſultan could not curb their animadverſions. Mahmood, in the height of a diſcuſſion, ordered Furdooſee to attend with the lines which he had compoſed that day, that his merit might be decided by his own production. The part was the ſtory of Ruſtam and Uſkaboos.

When Furdooſee had repeated the poem on this ſubject, it was followed by a general acclamation. The ſultan, as a recompence, ordered him the amount of whatever was received by Ruſtam from the provinces of Kabul and Zabul.

Furdooſee, at the age of ſeventy; on the 25th day of Isfendarmuz, the laſt month of the Perſian year, (February,) in the 374th year of the hêjra concluded the heroic poems, which conſiſted of one hundred thouſand lines, and preſenting them to the ſultan, demanded his reward; Mahmood ordered the ſtipulated amount to be paid, and charged the vizier to attend to his commands. "Highly, ſaid the ſultan, does Furdooſee merit every recompence. So ſublime a poet, fame has never given to the world; and ſuch poliſhed verſification I never read; his induſtry too has been equally great." The ſultan then expreſſed himſelf in this manner:

"The tuneful lines, that elevate to fame,
Are as the ſoul that animates the frame.
Who but Furdooſee could ſuch thoughts inſpire?
To Heav'n they riſe, and with celeſtial fire;
Sublime, and eminent, he ſoars along,
And ſweeteſt odours breathe around his ſong.
Fair melody ſtill courts his flowing lays;
And rival bards all leſſen in his rays.

High

Perſians of uncommon genius were ambitious of learning the art of poetry from ſo able an inſtructor: his moſt illuſtrious ſcholars, فلكي Fulukee and خاقاني Khaukaunee, were no leſs eminent for their Perſian compoſitions, than for their ſkill in every branch of pure and mixed mathematics, and particularly in aſtronomy; a ſtriking proof, that a ſublime poet may become a maſter of any kind

High as the elephant, on wiſdom's plain,
He tow'rs aloft, and decorates the ſtrain.
The pearls of eloquence Furdooſee brought.
I never knew ſuch eminence of thought.
I will reward him with a monarch's hand,
And raiſe the leader of the tuneful band."

Huſſin Meymundy, the vizier, in lieu of ſending the ſixty thouſand gold dinars by one of the ſultan's ſlaves, gave him, in ſealed bags, as many ſilver ones. Furdooſee happened to be bathing at the period of his arrival. When he opened the bags, his high ſpirit felt all the indignity which he imagined the ſultan intended to load him with. He gave immediately twenty thouſand to the keeper of the bath; twenty thouſand to a fruiterer who attended, and twenty thouſand to the ſlave who delivered him the money. The poet conſoled himſelf with the laurels of immortality, and he has beautifully deſcribed his hope of paradiſe from the conſciouſneſs of a life well ſpent. "I wrote for fame," ſaid Furdooſee to the ſlave, "not for the attainment of riches!" The ſlave repeated to the ſultan the whole ſtory. He was irritated at the inſolence of the vizier, and reproved his conduct: "This action," exclaimed the ſultan. "will not only irritate the poet, but mankind will reprobate a ſordid parſimony injurious to my fame. I ordered the golden dinar to be ſent, and you have baſely changed it into ſilver." To which the miniſter replied, "Whatever is given by your majeſty, imprints an honour on the man to whom it is beſtowed. It was inſolent in Furdooſee to treat any donation of the ſultan with contempt: the moſt trivial preſent from his hands is a trophy that ſhould be received with pride. His conduct exhibits a diſpoſition devoid of that reſpect which is ſo eminently due to your majeſty." Theſe, and various inſinuations reſpecting the difference of ſect, from which the miniſter pretended to fathom the motive of Furdooſee's behaviour, provoked the monarch of Ghezna. "The foot of the elephant," ſaid the irritated prince, "ſhall teach the refractory a leſſon of obedience." Furdooſee received immediate intelligence of the ſultan's indignation; and on the ſucceeding morning, watched the entrance into the garden, where being alarmed for the conſequences he had ſo much reaſon to apprehend, he threw himſelf at the feet of Mahmood, exclaiming in the moſt affecting manner, "Pardon me, illuſtrious ſovereign! For I am not culpable; the repreſentations of my enemies are a violation of every truth, and are fabricated to exaſperate your majeſty againſt me. I am not guilty of diſobedience; I received your gracious donation with the greateſt humility, and eſteemed it as a diſtinguiſhed honour. I diſtributed the gift among thoſe who had claims upon me; many are the diſobedient in this monarchy, but I am not of the number; I am but an humble individual; the ſentence of your majeſty I have heard, yet what glory can ariſe to the monarch

kind of learning which he chuſes to profeſs; ſince a fine imagination, a lively wit, an eaſy and copious ſtyle, cannot poſſibly obſtruct the acquiſition of any ſcience whatever, but muſt neceſſarily aſſiſt him in his ſtudies, and ſhorten his labour. Both theſe poets were protected by Manucheher, prince of Shirvaun.

Thus

monarch in depriving a poor man of his exiſtence. Let me implore a reverſion of the decree, and let me be reſtored to life." The ſultaun, moved by this affecting addreſs, revoked the ſentence. Furdooſee returned to his apartment, where he deſtroyed ſome fine poems which he had intended to preſent to the ſultaun on the completion of the Shah Nameh; they probably were in praiſe of Mahmood. He threw them, with indignation, into the flames.

Furdooſee, anxious to quit a ſcene where every object that preſented itſelf recalled the mortifications he had endured, wrote a note, and delivered it to Ayâze, requeſting him to preſent it, twenty days after his departure, to the ſultaun, whenever he ſhould be in a feſtive mood. Ayâze received the note, and, in compliance with the wiſhes of Furdooſee, whom he revered as a parent, gave it to the ſultaun. It was a celebrated ſatire of Furdooſee, which is inſerted in Muuntukul Shah Nameh.

In this ſatire the exalted ſentiments of the poet were not to be daunted by the power of the ſultaun. Conſcious of having deſerved the higheſt honours that monarch could beſtow, and irritated at finding the labour of a life thus rewarded, it is not wonderful his indignation burſt into the keeneſt ſatire. The gate of fortune, for thirty years, was preſented to the view of Furdooſee, which, when the diſgraceful intrigues of a court cloſed, the temple of fame opened her doors for the poet. His diſappointment was increaſed by the foudneſs which he had for an only daughter: his view being to place her in an elevated ſituation was a conſtant ſtimulus to his genius.

Furdooſee, ſays the Mudjemoonovader, wrote by inſpiration; read his works, and all the productions of other writers ſink in the imagination. Furdooſee wings on a generous ſteed, while other poets ſcarcely riſe above the ſurface of the earth. To the end of time, ſays the elegant Jamee, will ignominy wait on the name of Mahmood.

Furdooſee, on the day he delivered the note to Ayâze, fled, on foot, from Ghezna. His friends were told that he had no means of ſupport, and they were deſirous of tranſmitting him money; but the apprehenſion of Mahmood's anger prevented the execution of their wiſhes. The faithful Ayâze riſqued the conſequences, and ſecretly provided Furdooſee with what was requiſite for the continuation of his journey. The intelligence ſpread through Aſia. The nobles and the learned reprobated the conduct of the ſultaun. As Furdooſee approached Kohiſtaun, the chief of that diviſion, Nazar Mullick Motaſhem, a dependent of Mahmood's, and a favourite of that prince, ſent for the poet, which alarmed him; but he was received with honour. The chief of Kohiſtaun being informed that the poet intended to tranſmit to poſterity a ſatirical narrative of the ſultaun's conduct, and was proceeding to Dilemy, told Furdooſee how unbecoming it was to reprehend Mahmood, and how unworthy of his ſuperior genius to revile his prince; I am willing to ſerve you, and will to the extent of my ability. He then ordered

Thus the princes of the Eaſt ſeem to have carried their attachment to men of genius to a very ſingular exceſs; even to impriſonment when they ſuſpected them of an intention to retire. If any one of theſe perſons happened to eſcape, an embaſſy with preſents and apologies ſometimes followed the man of learning; and peremptory demands were often made when more gentle methods had proved

Furdooſee ſeveral thouſand rupees, and requeſted him to bury his indignation in oblivion, and to deſtroy the ſatire. Motaſhem treated the poet with diſtinction, gave him an apartment in his palace, and wrote in the following manner to Mahmood: "Furdooſee is an old attendant on your majeſty, who has faithfully ſerved for thirty years; when you diſmiſſed him, he received no reward adequate to his labours, and thoſe labours were in obedience to your majeſty's orders. Surely this does not reflect honour on the imperial dignity." This letter was received the day that his majeſty went to the moſque, where Furdooſee had written the following lines on the wall, oppoſite to the royal ſeat:

"Bright is the reſidence of Mahmood's pow'r,
Yet, like the ocean, in unbounded view.
'Twas there I ſounded, yet no pearl I found:
'Tis not the ocean, but the fates I blame."

Alarmed at the idea of being pourtrayed to poſterity in diſgraceful colours, Mahmood began to feel ſeverely for the paſſion he had imbibed by the inſinuations of his miniſter. The friends of the poet catching the favourable moment, as they perceived the turn of the ſultaun's mind, ſounded the worth and high abilities of the fugitive; they worked on the fears of the prince, by aſſerting, "that the treatment Furdooſee had received from the vizier, would, by poſterity, be imputed to the ſultaun; that it would ſtand as a memorial to all people and to all nations. What is," ſaid they, "the trivial conſideration of ſixty thouſand dinars, or what value is a treaſury where diſhonour attends on the prince." The ſatire was public in Ghezna, and ſpread to every ſurrounding country. The vizier now ſeverely felt the effect of his duplicity.

To Mazinderaun Furdooſee precipitated his journey, apprehenſive of the diſpleaſure of the ſultaun and the machinations of his miniſter. He here corrected the Shah Nameh, and wrote a panegyric on Haſſum ul Moulla Kaboos, the chief of the country, who was himſelf a poet, and had written an heroic poem in his own language. When the chief of Mazinderaun was informed of the arrival of Furdooſee, who had been employed by Mahmood, he recollected that he was the poet who had abſconded from the court of Ghezna, for the account had ſpread over Aſia, and declared how difficult it would be for him to remain in that country, where the authority of the ſultaun extended; he however deſired a peruſal of the poems, and our immortal bard ſent them to him. The chief of Mazinderaun was enchanted with the work, but apprehenſive of the ſultaun's indignation, and fearful of being diſpleaſed, he ſent the poet a conſiderable preſent, with an injunction to ſeek an aſylum in a different country, and to be cautious in revealing the place of his intended retreat. Furdooſee haſtened his departure for Baghdad, where-

on

proved fruitleſs. Theſe demands, however, were ſeldom complied with, eſpecially if the power of the prince, with whom they had taken refuge, was nearly equal to that of their competitors. Khaukaune, a very celebrated poet, requeſted leave to retire into the order of the Derviſhes. The Sultaun refuſed him permiſſion, and he fled; but being purſued, he was brought back and impriſoned

on his arrival, the reflection of his misfortunes, and the neceſſity he was under of flying from his native country, in an advanced ſtage of life, embittered all his moments. For ſome time he was melancholy. Here he had no friend to adminiſter conſolation to his declining ſpirits. He paſſed his hours alone, and in apprehenſion of the anger of the ſultaun, when fortunately he met a merchant at Baghdad, who recollected him, and Furdooſee was joyfully recognized by him; he opened his doors to the poet, whoſe health was impaired by fatigue. In a ſhort time he recovered his uſual ſtrength and ſpirits. The merchant aſſured Furdooſee, that on the publication of his poems, he would receive every mark of diſtinction. "Be not uneaſy," ſaid the generous merchant, "I will inform the vizier of your worth, your abilities, and your miſfortunes. Attached himſelf to the muſes, he will intereſt the kaliph in your favour." Furdooſee, whoſe knowledge of the Arabic was extenſive, wrote a panegyric on the vizier in that language, and had the honour of preſenting it. The noblemen of Baghdad, charmed with the ſpecimen of ability, and the energy of indignation in ſo old a man, declared their ſentiments warmly in his favour. An apartment in the palace of the vizier was alloted to him, and he was aſſured, that on the firſt occaſion, he would be introduced to the kaliph. "Your reputation," ſaid the vizier, "can no more, than the rays of the ſun, be concealed." When Furdooſee was introduced to the kaliph, he laid a thouſand verſes at his feet. The kaliph ordered ſixty thouſand dinars (being the ſum promiſed him by Mahmood) to be paid the poet. "Furdooſee," he exclaimed to the vizier, "is the poetical wonder of Aſia; his talents exceed whatever was known in this world."

Sultaun Mahmood, after a long period, in which the wars and high avocations of that prince had employed him, recollected Furdooſee, and directed an enquiry to be made. The attendants of the court informed him, that the poet was at Baghdad, honoured by the patronage of the kaliph, and affluent in his fortunes. The ſultaun ordered Furdooſee to be apprehended, and wrote to the prince of Baghdad to ſend him immediately to Ghezna, threatening, that in the event of his diſobedience to the mandate, "the foot of the elephant ſhould tread down his royalty." Khadim Abaſi, unable to oppoſe the ſultaun in the field, and reſolved at the ſame time not to deliver up the poet, who had ſought his protection, an action which would, at that period in Perſia, have covered him with ignominy, aſſembled his peers, and after many conſultations, he replied to the ſultaun, "that Furdooſee had preſented himſelf at Baghdad, where he had received him with thoſe marks of honour and reſpect to which a man of ſuch eminence was entitled. I was ſo charmed," ſays he, "with the harmony of his numbers, and his univerſal knowledge, that it is not in the ſcale of my ability to deſcribe the elegance of his poetry. However anxious I was that the court of Baghdad ſhould be honoured with the preſence-

ſoned for ſeveral months. Here he compoſed one of his fineſt elegies; but he was at length ſet at liberty, and ſoon after obtained leave to put his deſign in execution.

A literary rivalſhip ſeemed now to ſubſiſt among the Mohammedan princes who had diſmembered the khalifat, every ſultaun conſidering it is an object of the firſt conſequence, to number among his

ſence of ſo illuſtrious a gueſt, yet he departed from me, and is gone to Yemen." No ſooner had Khadim Abaſi, by the united council of his nobility, reſolved on this expedient, than he ſent to Furdooſee, and conjuring him to drop all idea of his indignation to Mahmood, adviſed him to go to Yemen, whoſe princes were worthy of his friendſhip, and attentive to eminence of merit. Furdooſee, well informed of the motives which cauſed the advice of Khadim Abaſi, acceded to the propoſal; the prince gave him five hundred dinars for the expence of his journey.

Furdooſee, at parting from the generous Khadim, thus addreſſed him, although his ſorrow almoſt denied an utterance to his ſpeech:

"I go from Baghdad, yet its prince will ſhare,
Each thought, each honour, and each future care.
By Heaven's high favour, by our God ſublime,
Thou art the Lord of this imperial clime.
Live with each glory that a mortal knows,
Juſt in each thought, victorious o'er thy foes."

The generous prince ſenſibly felt the loſs, and replied in theſe words:

"I cannot picture in exalted ſtrain,
Thy gen'ral knowledge, thy poetic vein;
Yet to my ſoul thy name ſhall mem'ry give:
While life remains, there ſhall Furdooſee live.
To draw my knowledge from thy lucid ſpring,
To riſe to fame on thy ſuperior wing,
Fair hope had pictur'd; but relentleſs Fate,
Leads thee away from Baghdad's penſive ſtate."

Khadim Abaſi, with infinite reluctance, beheld the venerable man quit his preſence.

To Tus, and not to Arabia, did Furdooſee proceed, when the anger of Mahmood was either ſoftened into pity, or he was anxious to avert the future indignation of Furdooſee. The ſultaun ordered the ſixty thouſand dinars to be carried to Tus. One day, while the ancient, venerable poet was walking in the market place of the city, as a boy was repeating a verſe to him, he fainted, and was carried to his houſe, where he expired, in A. D. 1021, without uttering a ſingle word. As the people were carrying him to his grave, the preſent from the ſultaun arrived at Tus; it was preſented to the daughter of Furdooſee, who, contrary to the council of her aunt, declined the acceptance of it, and gave the following memorable anſwer:

"That

his friends the moſt celebrated poets or philoſophers of their age. No expence was therefore ſpared to allure them to their courts, and no reſpect was wanting to fix a continuance of their attachment. In addition to the example of Khaukaunee abovementioned, we ſhall obſerve, that Mahmood, ſultaun of Ghezna, having invited ſome perſons of genius to the court of his ſon-in-law, the king of Kharezmee,

"That, as her father, in his lifetime, had not received the preſent, it would ill become her to take what her father had declined." The daughter of our poet built a famous ſtone ſtair-caſe on the banks of the river, which was to be ſeen a few years ſince at Tus. This was in honour of her father, who had, in the early period of life, formed the idea for the convenience of his fellow citizens.

Naſir Khiſroe, a celebrated phyſician, records that in the 438th year of the hêjra, when he was at Tus, he obſerved a magnificent public edifice, and, on enquiry, was informed, that it had been built by order of the ſultaun Mahmood, in honour of Furdooſee's memory, with the ſixty thouſand dinars his daughter had refuſed. Near this building was the garden where the Homer of Perſia was entombed.

The elegant poet of Beleek, Tahir Wahid, has given us, in the following lines, the general idea of the Perſians relating to the genius of Furdoſee:

"If e'er the glow that animates the ſtrain
Of the great bard, a mortal cou'd attain,
I were an infidel! — all beauteous came,
From th'empyrean heav'n, firſt born of fame!
Bright eloquence, deſcending from the ſkies,
Furdooſee, in his arms, receiv'd the prize,
And ſeated her triumphant on the throne,
Sacred by time, and genius all his own."

Invention, that parent of poetical genius, never exhibited ſuch unbounded powers as are diſcovered in the imperial annals of Furdooſee! the whole circumference of oriental knowledge is diſplayed; the fictions of the Eaſt are embelliſhed; the manners of paſt ages juſtly delineated; and the force of human paſſion highly pictured. The Perſians attributed ſeven qualities to the poems of Furdooſee; the baſis of knowledge, the ſpring of excellence, a model of hiſtory, the true portrait of religion, that the ſources of joy and ſorrow are pointed out, that every ſpecies of intelligence is admirably marked. There are above ſixty explanatory volumes; written on the poems of Furdooſee, though no regular commentary. Theſe volumes contain verbal criticiſms, which the negligence of copyiſts afford ſo ample a field for.

The habits of education, and the veneration imbibed in the early period of life for the writings of the Greeks and Romans, have led us to put leſs value on the oriental manuſcripts than they deſerve. If ever the men of genius in Europe turn their thoughts to the poetry of the Eaſt, it will appear like the radiance of the ſun breaking through a cloud; and I hope, ſays

rezmee, the celebrated Avicenna, who was of the number, refuſed to go, and retired to the capital of the Sultaun of Jorjan. Mahmood immediately ordered a number of portraits of this great phyſician to be copied; and ſent them all around, in order to diſcover his retreat. The fame of his cures had, in the mean time reached the Sultaun of Jorjan; who ſent for him to viſit a favourite nephew, whoſe malady

Joſeph Champion, Eſquire, who has enriched the learned world with a poetical tranſlation of a great part of the Shah Nameh, the ſpecimens, though few, which ſome men of genius have lately given us, will lead to the cultivation of ſo important a branch of polite literature. The poetry of Jami is as harmonious as the moſt poliſhed and muſical verſification of the Latins.

To ſofteſt muſic beauteous Jami ſung,
And the bee's ſweetneſs on his numbers hung.

The ſimiles of Furdooſee are *pleniſſima nectaris*; his invention lively and vigorous. When we conſider the aſtoniſhing length of the production, and the conſtant flame that animates the whole, preſerving an equal blaze, leaves the mind of a common reader in aſtoniſhment, and leads the poetical genius through anknown regions of the imagination. If Furdooſee is too luxuriant, he is carried on by the rapidity of his powers, and diſplays ſuch extenſive fertility, that the critic, incapable of reaching the ſublimity of his conceptions, may judge of him by the coldneſs of his own feelings. The labours of Ruſtem are the ſtandard of Furdooſee's genius. The influence of ſupernatural beings over his birth, prepare the mind for grand and extraordinary actions. We read of the birth of Minerva and of Bacchus, born in an extra-natural manner. If we admit of the Grecian fable, ſurely we may ſubſcribe to the Perſian, and not turn rigid Roman Catholics in poetry, damning all ſects but one!

The reflections of Furdooſee are animated and moral; the verſifications ſmooth and poliſhed; a quality, though poſſeſſed in general by the Perſian poets, is heightened by the *poeſis divina vis*, and gives that beauty to the range of enchantment which at once ſeizes on the avenues of the heart: nor can the judgement, in its cooleſt moments, cenſure the exuberance. The annals of the Perſian kings and heroes would have been cold and inſipid, and only would have been peruſed as they might have related to hiſtorical facts. Furdooſee, piercing through the bounds of nature, created new worlds, and making them ſubſervient to his plan, regulated his own ſphere with ſuch ſuperior ability and fanciful ſyſtem, that the conduct of his poems appears in the natural order of that imaginary creation dignified by himſelf: they may not bear the touchſtone of truth; but the fables of the Eaſt admitted them. There are no fatiguing digreſſions. Every ſucceeding poet has copied Homer. Furdooſee followed or imitated none; his genius was above all tranſlation; the invention was his own. The ſtory, a recital of actions that happened, in a certain degree embelliſhed by fable: Aſiatic ſplendor favoured the magnificent deſcriptions.

The Shah Nameh was no ſooner known than every man, of conſequence and letters was ambitious of having a copy, and conſidered his library as incomplete without it. The princes of the

malady had perplexed the faculty. Avicenna ſuppoſed it to be concealed love; and in the idea that the fair object might be one of the ladies of the king's haram, he deſired the chamberlain to deſcribe the curioſities of the palace while he felt the prince's pulſe. On the mention of a particular apartment he perceived an uncommon emotion in his patient; but the naming of the lady who lived in it entirely removed

the eaſtern world had it decorated with pictures, repreſentive of the principal actions in the poems. The fondneſs for quotations, which peculiarly marks the Aſiatics, made the Shah Nameh univerſally read. Many of the ſucceeding princes, though loſt in indolence and luxurious ſloth ſtill continued to imitate their predeceſſors in the elegance of their libraries; and this oſtentatious diſplay has preſerved ſome of the poems of Furdooſee correct, and beautifully decorated. See hereafter.

No action is performed, no council held, without the approbation and advice of the wiſe men, who where eſteemed as under inſpiration. The gay foliage caught the eye of the people, and they deemed events as determined on their opinions. They were in the ſunſhine of royal favour, which could not fail of giving new vigour to government. In a ſoil where it was a political principal to patronize men of genius, it is no wonder that ſcience roſe to early eminence. When monarchs are the companions of ability, it is not ſtrange that they exert their powers in exhibiting to futurity ſplendid pictures of their martial atchievements. Hence thoſe encomiums beſtowed on the Perſian princes: hence thoſe romantic qualities, which the luxuriance of oriental imagination aſcribes to their patrons and their predeceſſors.

Diveſt the picture of its ornaments, and the natural image remains. A poet may embelliſh his ſubject, may illuſtrate it with all the beauties of imagery, yet he would never ſubject himſelf to the contempt of his contemporaries, as well as poſterity, by narratives of actions, the fallacy of which are publicly atteſted; nor would the Perſian nation, ever attentive to their records, which omitted not the moſt trifling circumſtances wherein their princes were concerned, have eſteemed the annals of Furdooſee as authentic, had they militated againſt the public records. The poetry of this wonderful compoſition muſt be particularly pleaſing to an European ear; the heathen Gods and Goddeſſes have ſported for ſo many ages in the regions of heroiſm, that new fiction, new imagery, new manners, and new warriors muſt yield the higheſt intellectual amuſement. The fancy of Furdooſee was luxuriant; his delineation of ſucceſſive characters in ſuch variegated colours, is ſo happily diverſified, that the whole range of human imagination ſeems exhauſted. A celebrated poet has thus characteriſed the writings of Furdooſee:

> "No bard e'er found in nature's richeſt mines,
> Th' inſpiring ardour of Furdooſee's lines.
> If other poets in melliſluent ſtrains
> Have ſung of heroes, or of verdant plains,
> Not with ſuch equal beauty have they ſtrung
> Our orient pearl, or with his genius ſung.

Fir'd

removed his doubts. The ſequel is a perfect counterpart of the famous ſtory of Antiochus and Stratonice: the prince was made happy. The king conceiving a great deſire to ſee a phyſician of ſuch penetrating genius, ſent for him; and diſcovered him the moment he appeared, by one of the portraits which he had received from the Sultaun Mahmood: but no menaces could induce the king of Jorjan

Fir'd by his thoughts, the mighty monarch glows,
And the bee's ſweetneſs o'er his numbers flows;
Through ev'ry line he ſoars on equal wing,
And the whole world his wond'rous merits ſing.
The brilliant in his ſtrain preſerves its ray,
For ever beaming with meridian day.
The diamond, ruby, or the coſtly ore,
No longer dazzle, and enchant no more.
Loſt in the brighter luſtre of his lines,
There the gem ſparkles, there the diamond ſhines;
There all eſſentials breath in ev'ry rhyme,
And kings and warriors fill the verſe ſublime.
Propriety is thron'd: the lofty ſtyle,
Flows, like the ſurges of the boundleſs Nile."

In the ſelection of characters, Furdooſee has been peculiarly judicious; there are no mean perſonages, no low imagery, to take off the mind from the dignity of his heroes, or to yield any ſatisfaction varying from that which muſt ever ariſe from ſublimity of thought, and a juſt concatenation of events: the *ſpecioſa miracula* are ever introduced in conformity with the opinions of that nation for whom he wrote. That there are many errors in the Shah Nameh cannot be denied; but in a production, which, from its aſtoniſhing length, precluded accurate reviſion, it is wonderful that they are ſo few. We ſee our poet perſecuted from the period of its concluſion, to the cloſe of his exiſtence; and though the conſcious eminence of his mind was not to be intimidated by power, and that power at command of a deſpotic prince, yet the perfect ſerenity of mind which is eſſential in the correction of ſuch a work could not be expected in a man ſtung with diſappointment. The fine copy of Arabic verſes which he compoſed at Mazinderaun, at the advanced age he was then at, evince the fertility of his genius, as well as the circumference of his knowledge, unimpaired by time or misfortune. By order of ſultaun Æly Adihim Eeſvy, of the family of the Acoubites, the Shah Nameh was tranſlated into Arabic by Kyamedeen Fitthe Abou Ali Il Hendi.

From an account of the Life of Furdooſee, prefixed to Mr. Champion's poetical verſion of part of the Shah Nameh, the above note has been extracted. We have to regret that that gentleman did not proceed with his work.

to

to deliver him up. He rewarded him on the contrary, with riches and honours; and protected him, as long as he chose to continue at his court, against the powerful resentment of that formidable monarch *.

* Vid. Richardson's Dict. vol. I.—This celebrated philosopher and physician, Avicenna, was born A. D. 980. By the time he had attained his tenth year he had learned the Koran by heart, and made a great progress in the classics. After this he was placed under the tuition of a person who dealt in herbs, and who was skilled in the Indian method of keeping accounts, to learn the science of arithmetic. He then entered upon the rudiments of logic, and the first five or six propositions of Euclid were explained to him by a private tutor. He went through the rest of Euclid by himself, consulting the commentaries: when he entered on the Almagest his tutor left him. He next applied himself to the study of physic, and to gain experience visited patients, being then about sixteen. The following year and a half he employed with incredible application in reading; and when any difficulty occurred, he had recourse to Heaven. "Whenever I was puzzled, says he, about any question, or could not find the middle term in a syllogism, I went to the mosque, and humbly poured out my prayers to the Creator of all things, that he would be pleased to make plain to me what appeared abstruse and difficult; and returning home at night, I set a lamp before me, and applied myself to reading and writing: and so often as I was overcome by sleep, or found myself faint, I drank a glass of wine to recover strength, and then returned to reading again. If I slept ever so little, I dreamed of those very questions, so that the reasons of many of them were made known to me in my sleep." Having attained to a perfect knowledge of logic, natural philosophy, and mathematics, he proceeded to divinity; and as a proper preparation for this study, he was desirous to make himself master of Aristotle's Metaphysics; but having read the book over forty times, and even got it by heart, without being able to comprehend the authors meaning, he laid it by as unintelligible. After some time he got in company with a broker, who offered to sell him a book on the subject of metaphysics; but this he rejected with contempt, saying it was an useless science: the broker, however, telling him he might have it cheap, because the author was under a necessity of disposing of it, he consented to purchase it. The book proved to be a treatise of Al Farabius, "concerning the objects of metaphysics;" which Avicenna had no sooner run over, than he plainly perceived the sense of Aristotle, whose works he retained in his memory; and through joy he gave considerable alms to the poor. Having recovered the king of Khoraussaun, who during a fit of illness had sent for Avicenna, though a very young man, that prince kept him very near his person, and allowed him free access to his large and valuable library, which happening to be burnt soon after, Avicenna's enemies accused him of having set it on fire, that nobody else might enjoy the same advantage, and that what he had learned there might be taken for his own: Avicenna died A. D. 1036. He had a good constitution, which he greatly impaired by a too free use of women and wine. The number of books which he is said to have composed amounted to upwards of an hundred, the greatest part of which are either lost, or are unknown in Europe. Vid. Bayle's General Dictionary.—Biog. Dict. vol. I.—Abul Farag. Hist. Dyn.—Ebn Khalekun in Vita Ebn Sina.—Gabr Sionit. et J. Hefron de nonullis Orient. Urb. annexed to Geograph. Nubiens. cap. iii.—Dr Freind's History of Physic.

In this and the following centuries, the Perſian language became altogether mixed with Arabic; not that the pure ſtyle of the ancients was wholly obſolete, but it was the faſhion among the Perſians to interweave Arabian phraſes and verſes into their poems, not by way of quotations, but as material parts of a ſentence.

Towards the cloſe of the eleventh century aroſe three royal patrons of Perſian literature, who were remarkable not only for their abilities and liberality, but for the ſingular and uninterupted harmony which diſtinguiſhed their correſpondence. Theſe were Malek-ſhah Jilaleddin, king of Perſia; Keder ben Ibrahim, Sultaun of the Gheznevides; and Keder Khaun *, the khaukaun or king of Turqueſtaun beyond the Jihon. The khaukaun ſupported, with moſt magnificent appointments, a literary academy in his palace, conſiſting of a hundred men of the higheſt reputation in the Eaſt. The prince would frequently preſide at their exerciſes of genius; on which occaſions, four large baſons filled with gold and ſilver were placed by the ſide of his throne, which he liberally diſtributed to thoſe who principally excelled †.

At the opening of the twelfth century lived Anvaurec, a native of Abiurd in Khoraufaun, whoſe adventures deſerve to be related, as they will likewiſe ſhew in what high eſteem the polite arts were held in Aſia, at the time when learning firſt began to dawn in Europe. Anvaurce, when he was very young, was ſitting at the

* This prince's court was uncommonly ſplendid; even when he appeared abroad he was preceded by 700 horſemen with ſilver battle-axes, and followed by an equal number bearing maces of gold.

† Amak, called alſo Abou'l'najib al Bokhari, who was the chief of the poets, had, excluſive of a great penſion, a vaſt number of male and female ſlaves, with thirty horſes of ſtate richly capariſoned, and a retinue in proportion, which attended him wherever he went. Vid. D' Herbelot Bibliotheque Orientale, p. 105, 812, 983. and the Negariſtaun.

gate

gate of his college, when a man richly dreſſed rode by him on a fine Arabian horſe, with a numerous train of attendants; upon his aſking who it was, he was told, that it was a poet belonging to the court. When Anvauree reflected on the honour conferred on poetry, for which art he had a very early bent, he applied himſelf to it more ardently than ever, and, having finiſhed a poem preſented it to the Sultaun. This was a prince of the Seljukian dynaſty, named Sanjaz, a great admirer of the fine arts: he approved the work of Anvauree, whom he invited to his palace, and raiſed him even to the firſt honours of the ſtate. He found many other poets at court, among whom were سلمان Sulmaun, ظلير Zuleer, and رشيدي Ruſheedee, all men of wit and genius, but each eminent in a different way; the firſt, for the delicacy of his lyric verſes; the ſecond, for the moral tendency of his poems; and the third, for the chaſtity of his compoſitions; a virtue, which his predeceſſors and contemporaries were too apt to neglect. In the ſame century flouriſhed Nezzaumee, another poet of eminence and virtue *.

But

* D' Herbelot has but ſlightly mentioned this celebrated poet, in the Bibliotheque Orientale, where he has given an imperfect liſt of his writings; and Sir W. Jones, although he did not notice him in his hiſtory of the Perſian language, yet, in the Catalogue of Books at the end of his Grammar, p. 141. he has enumerated ſix pieces as the work of Nezzaumee. Even Haufez himſelf bears honourable teſtimony to the excellence and antiquity of Nezzaumee in the following elegant couplet:

ز نظم نظامي كه چرخ كهن
ندارد چو او هيچ زيبا سخن

"The poetry of Nezzaumee, in the whole circle of ancient writers, has no equal for grace and elegance of language."

The number of works attributed to Nezzaumee are various: they however, amount to nine or ten. Sir John Shore, (now Lord Teignmouth,) late preſident of the Aſiatic Society, at Calcutta, in his diſcourſe delivered before that learned body, May 1794, mentioned a tranſlation in proſe of "The five Poems of Nezzaumee." This poet was the author of Sekander nameh, The Hiſtory of Alexander the Great; which is one of the moſt celebrated romances of the Eaſt, and

is

But of all the cities in the Perſian empire, none has given birth to more excellent poets than Shirauz *; which Baron Revicſki juſtly calls

is written in admirable poetry. To a vaſt deal of Perſian imagery and fable, the author has added much curious hiſtorical matter, in ſome reſpects, founded on, and in others, widely differing from, the Greek and Roman hiſtories of the Grecian hero. "I augmented it, ſays he, from the chronicles of the Jews, Chriſtians, and Pehlevians; I ſelected from each volume the moſt curious paſſages; from every nut-ſhell I extracted the kernel; and from the whole I formed this treaſury of a compilation." Sir W. Ouſeley poſſeſſes ſeveral fine copies of this romance, two of which he particularly prizes, on account of a multiplicity of marginal and other notes, which greatly aſſiſted him to underſtand the meaning of the author. This work the learned poſſeſſor, from ſeveral circumſtances, is induced to conſider as an hiſtoric record of conſiderable authenticity; and ſays, "I have not adopted this opinion merely becauſe Nezzaumee aſſerts, in the introduction to his work, that he had compiled it from the beſt and moſt ancient chronicles of the Hebrews, Greeks, and old Pehlevians; but he ſkilfully rejects from his hiſtory many of thoſe vain traditions, and idle fictions, which even the great Furdooſee, the father of Perſian poetry, has not ſcrupled to admit into the Shah Nameh, or Book of Kings, conſidering and condemning them as 'tales which wanted confirmation, in the vanity of whoſe ſtory there is no truth." The hiſtoric poem of Nezzaumee, therefore, muſt have eſcaped the ingenious Teixeira, who ſays, (Relaciones y Viage dende la India, &c. &c. octavo, Amberes, 1610, lib. I. cap. 22.) "the life and actions of Alexander are celebrated by the Perſians as marvellous, and deſcribed in many books, both in proſe and rhyme," &c. and that "all thoſe writers agree in aſſerting that Alexander was not the ſon of Philip." Nezzaumee, deſcribing a royal feaſt, enumerates the various ſorts of muſical inſtruments peculiar to ſevera nations, which was collected there, and contributed their harmony to the delights of this very ſplendid entertainment; aſſerting that the Greek performers on the organ, "raviſhed the ſenſes of all that heard its tones." Copies of Nezzaumee's work muſt have of late conſiderably multiplied, or it cannot have been that valuable hiſtory of Alexander, which, we are aſſured by a celebrated linguiſt, was ſo ſcarce, even among the Perſians, about three centuries ago, that Andrew Corſaili, an intelligent foreigner, who travelled in the Eaſt, could never obtain a copy of it. See "Threſor des Langues," a very curious work, by Claude Duret, printed at Yverdun in 4to, p. 498, where we read, that "André Corſali en ſon voyage aux Indes, aſſeure avoir veu entre las mains des Perſans ſuſdicts, toute l'hiſtoire du grand Alexandre en langue Perſane de laquelle, comme de choſe rare il ne ſceut one en retirer une copie."

* This city was remarkable for its fine gardens, its wine, and its beautiful women. The lovely nymphs of Shirauz have been celebrated in the fineſt ſtrains by Haufez and Sadee, who have both, indeed, done juſtice to the produce of its vineyards. Our early travellers have delighted in deſcribing its magnificent gardens, (vid. Pietro della Valle, Olearius, Herbert, Dr. Fryer, &c.) The learned Schikard, in the introduction to his Tarikh or Chronicle, celebrates the roſes of Shirauz; and the ingenious Kæmpfer, (Amœnitates Exoticæ, p. 379.) ranks the wine of that delightful ſoil among the fineſt in the world. We are aſſured by an intelligent traveller of the laſt century, (Mandelſlo, in his Travels of the Ambaſſadors,) that

calls " the Athens of Perſia *." Sadee, a native of this city, flouriſhed at the cloſe of the twelfth and the beginning of the thirteenth centuries, when the Atabegs of Farſiſtan encouraged men of learning in their principality: his life was almoſt wholly ſpent in travel; but no man, who enjoyed the greateſt leiſure,

that this claſſic city was ſo fertile in luxuries of every kind, as to give occaſion to the Perſian ſaying, that " if Mohammed had taſted the pleaſures of Shirauz, he would have begged of God to make him immortal there." And Chardin, (vol. ii. p. 203.) quotes another popular ſaying, which imports, that " when this city was itſelf, (i. e. in its original ſplendour,) the great town of Cairo was only a ſuburb to it." Sir Thomas Herbert, in his deſcription of this enchanting ſoil, declares, that it realizes the charming idea of Tibullus's Elyſium, and quotes the Roman poet's words:

" Hic chorcæ, cantusque vigent, paſſimque vagantes
Dulce ſonant tenui gutture carmen aves.
Fert caſiam non culta ſeges, totosque per agros
Florat odoratis terra benigna roſis." Tibul. Lib. 1. Eleg. 3.

" There ſongs perpetual charm the liſt'ning ear,
Whilſt all the feather'd wand'rers of the air,
To join the ſound, their warbling throats prepare.
Caſſia from ev'ry hedge unbidden breaths,
And to the gales its fragrant ſweets bequeaths;
The bounteous earth its purple product yields,
And od'rous roſes paint the bluſhing fields." Dart.

And he concludes his encomium on this city with ſome verſes, in which he compares it to the Garden of Eden, and his own departure from it, to the baniſhment of Adam from the delights of Paradiſe. But it is to be feared that the ſtruggles of contending princes for the diadem of Perſia, which convulſed and agitated that extenſive empire for many years, have greatly diminiſhed the ſplendour of Shirauz, as well as of its rival city Iſpahaun; the former now preſenting a moſt ſtriking picture of decay and deſolation; but the latter does not exhibit at preſent ſuch marks of extenſive devaſtation, although it be far from its ancient greatneſs. Vid. " Voyage en Perſe," &c. by M. de Sauvebœuf, 2 vols. 12mo, 1790. But notwithſtanding the ravages committed by adverſe parties headed by warlike chieftains, we hope that Shirauz will recover much of its former grandeur, and give birth to other poets equal to Hauſez, who will not fail to ſing the praiſes of their native city, celebrate the charms of her black-eyed nymphs, and render immortal by their tuneful lays

" A ſtream ſo clear as Rukna bad.
A bower ſo ſweet as Moſellay."

Vid. Perſ. Miſc. p. 26, and ſeqq. and Sir W. Jones's Grammar, p. 232.

* See " Specimen Poeſeos Perſicæ, Vindobone, 1771. Proœm. p. xviii.

even left behind him more valuable fruits of his genius and induſtry *.

The

* Sadee was born A. C. 1175. He was the author of Guliſtaun, or the Bed of Roſes; Boſtaun, or the Fruit Garden; Molamaat, or the Rays of Light; and a large collection of Odes and Sonnets, alphabetically arraged in a Diwan. The Guliſtaun was publiſhed, with a Latin verſion, by the learned Gentius, at Amſterdam, folio, 1651, and in 12mo 1655, under the title of "Roſarium Politicum," &c: it was tranſlated into the German tongue by Olearius, and publiſhed at Schleſwig, in folio, 1654, entitled "Perſianiſcher Roſenthal uberſetzet von A. Olearius," with plates; and likewiſe into French by another perſon, under the title of "Guliſtaun, ou L' Empire des Roſes, Traité des Mœurs des Rois; compoſé par Muſladini Saadi, Prince des Poetes Perſiens, Traduit du Perſan, par M. * * *." Paris, 1737, 12mo. Some partial extracts have been taken from the Boſtaun and publiſhed in the Aſiatic Miſcellany, No. II. p. 235, &c. where part of the preface to, and a paſſage from, the body of the work are given; and ſome tranſlations from it into French may be found in Chardin's Travels. The Molamaat is extremely ſcarce, and no part of it has ever appeared in print, even Sir W. Jones declared he had never ſeen it. From the Diwan, which contains above a thouſand beautiful poems, very few paſſages have been printed. Sadee was alſo the author of fourteen or fifteen other works; but M. Le Bruyn muſt have been miſinformed, when he learned, on viſiting the poet's tomb in 1705, that twenty volumes in Arabic were ſtill extant of his compoſition. There is likewiſe a ſhort collection of poetical pieces attributed to him, called "The Book of Impurities," which indeed are well calculated to inſtil into the minds of youth leſſons of the groſſeſt ſenſuality, for they breathe all the licentiouſneſs of the moſt unchaſte imagination. The author however, ſeems to have repented of having written theſe indelicate verſes, yet endeavours to excuſe himſelf on account of their giving a reliſh to the other poems, "as ſalt is uſed in the ſeaſoning of meat;" and if any merit can be allowed to ſuch productions, it may be ſaid of him as of Petronius, "that he wrote the moſt impure things in the pureſt language." The firſt volume of Sadee's works was printed at Calcutta in folio, A. D. 1791: with an Engliſh preface, &c. by J. Harrington, Eſq. A copy of this work was ſent as a valuable preſent from Sir W. Jones to the late Profeſſor Schultens, in which the "Book of Impurities" is enumerated as authentic. Of this celebrated poet, the portrait was lately to be ſeen in a building near Shirauz, repreſenting him as a venerable old man, with a long ſilver beard and flowing robes, holding in his right a crooked ivory ſtaff, and in the other a charger of incenſe. Vid. Franklin's "Tour from Bengal to Perſia, in the years 1786-87," p. 97, 8vo, London, 1790. He lived to the advanced age of 110 years, and his tomb, which is at a little diſtance from Shirauz, is ſtill viſited with the reſpect due to claſſic ground. Perſian Miſcellanies, p. 56, & ſeqq. So unwilling was the lyric Sadee to confeſs that his ſpirits were impaired by his years, that, although hoary Time had

"ſilver'd o'er his locks,"

he yet affirms, from the natural vivacity of his diſpoſition, that he ſtill was young; expreſſing the idea in this beautiful conplet:

برف

The ſame city had the honour of producing, in the fourteenth century, the moſt elegant Lyric poet of Aſia, Mohammed Shemſeddin, ſurnamed Haufez; on whoſe life and productions the learned Baron above mentioned has largely treated in his "Specimen of Perſian Poetry."

There is nothing, which affords a ſtronger proof of the excellence of the Perſian tongue, than that it remained uncorrupted after the irruption of Tartars, who at different times, and under various leaders, made themſelves maſters of Perſia; for the Tartarian princes, and chiefly Tamerlane (Timour), who was a patron of Haufez *, were ſo far from diſcouraging polite letters, like the Goths and

برف پیری می نشیند بر سرم
همچنان طبعم جوانی میکند

"The ſnows of age deſcend upon my head,
Yet from the gaiety of my diſpoſition I ſtill am young."

See a perfectly ſimilar thought in Anacreon, ode XLVII. and in Plautus's Miles Glorioſus, act. iii. ſc. 1.

At the cloſe of one of his ſonnets, Sadee informs us, that "every country is remarkable for ſome ſtable commodity; ſome article of whicn it boaſts;" thus, ſays he,

شکر از مصر و سعدی از شیراز

"Sugar-candy comes from Egypt; but Sadee from Shirauz."

* Of this celebrated poet it may not be amiſs to be a little more particular; and our readers will feel ſome pleaſing gratification in peruſing the outlines of the life of a perſon whoſe writings have excited the admiration of all the Eaſtern nations where the Perſian tongue is held in the leaſt eſtimation.

Shirauz then was the natal city of our poet, "circa initium ſæculi Hegyre octavi," ſays Baron Revicſki, about the beginning of the eighth century. So highly were his verſes eſteemed, that Timour invited him to his palace at Summurcund; where he is ſaid to have reproved Haufez for not having made his royal reſidence the ſubject of his ſong; wiſhing, no doubt, to have the praiſes of that place recorded by one whoſe name and writings were likely to be handed down to the lateſt poſterity. Envy againſt thoſe perſons who have been riſing to eminence and favour, in every country, has generally been remarked to have taken place; and the moſt rooted malevolence and hatred has moſtly ſucceeded their envy. In conſequence of which, when

and Huns, when they carried their arms into various parts of the world,

when he was at court on a certain occaſion, he was accuſed to Timour of malpractices againſt the ſtate; but Timour, who was an excellent politician, and a ſagacious obſerver of the conduct and actions of men, liſtened to the accuſation, but treated it with the contempt it deſervedly merited. Timour, however, ſent for him, when the elegant replies and good ſenſe of Haufez, averted the blow, and eſtabliſhed him in the favour of the prince. An inſtance occurs in the ode quoted and tranſlated by Sir W. Jones in his Grammar, where he ſays,

اگر آن ترک شیرازي بدست ارد دل مارا
بخال هندویش بخشم سمرقند و بخارارا

"If that lovely maid of Shirauz would accept my heart, I would give for the black mole on her cheek the cities of Summurcund and Bokhara."

Which is thus cloſely and elegantly verſified by Mr. Nott.

"O pride of Shirauz, nymph divine!
Accept my heart, and yield me thine:
Then were its price all Summurcand,
The wealth Bokhara's walls command;
That pretty mole of duſky die,
Thy cheek diſplays, I'd gladly buy."

Upon the reading of this diſtich Timour became highly offended, entertaining the idea that Haufez meant to undervalue the capital cities of Summurcund and Bokhara. He ſent for the poet, and reproached him with ingratitude; but Haufez, with the utmoſt preſence of mind, is reported to have ſaid, "How can the gifts of Haufez impoveriſh Timour?" meaning, that poets mighty ſquander away in donations whole regions among their favourites, without doing the leaſt injury to their royal poſſeſſors. This ready anſwer ſo wrought upon the generous feelings of Timour, that he acknowledged his miſtake and rewarded the poet.

Many princes of great power and extenſive domains endeavoured to gain the friendſhip of Haufez, and purchaſe the praiſes of his muſe; among theſe the Sultaun Ahmed Ilekhani muſt not be forgotten, ſince he made very liberal offers to allure the poet to his court, that he might devote himſelf wholly to his ſervice. The offers, however, of Ahmed Ilekhani, and a great many others from different ſovereigns of equal advantage, were rejected with diſdain.

Notwithſtanding his attachment to his native city, he was tempted by many and repeated ſolicitations to viſit the king of Jezdi; but he returned — not benefited by royal munificence, and ſomewhat the poorer for his journey, which he inweighs againſt in many paſſages of his poems; in one of which he ſays, "The King of Hormuz, whom I never ſaw, heaped preſents upon me; but the monarch of Jezdi, whom I have ſeen, and whoſe fame I have lifted up to heaven, never rewarded me with a ſingle gift." He likewiſe greatly complains of the conduct of the Sultaun Avis towards him, informing us, that "he firſt paid great court to him, but that, in a very ungenteel manner, he afterwards churliſhly withdrew his friendſhip from him."

His

world, that they adopted not only the language but the religion

His language, however, concerning the great Sultaun Shah Manſur is very different; for he makes the liberality and perſonal accompliſhments of that prince the ſubject of one whole ode, which he delivers in the higheſt ſtrain of eulogy. The Shah Shegia he likewiſe praiſes for his unbounded clemency. But, upon the whole, ſays Mr. Nott, Haufez was the very ſcourge of the potentates of his day, and made exceedingly free with them in his verſes.

Since poetry was ſo highly venerated and patronized in the Eaſt; ſince it was a greater recommendation in courts than all other accompliſhments; and ſince every monarch who ſignalized himſelf, either in peace or war, was ambitious to have his actions recorded by a poet of repute; it is no wonder that princes were anxious to win the favour of the ſweet, the delightful bard of Shirauz.

Altogether immerſed in poetic indolence, public life and public honours had not the leaſt charm for the mind of Haufez. Friendſhip and conviviality were the amuſements of his youth; in which he appears to have freely indulged. His attachment to the doctrines of Mohammed is liable to great ſuſpicion, particularly where they enjoin a ſtrict abſtinence from wine, and the pleaſures of the table: nay, ſome have even ventured to aſſert, that he was inclined to the Chriſtian ſcheme, and affirm, that ſeveral paſſages in his writings bear evident alluſion to the Meſſiah. Be this as it may, certain it is, that towards the cloſe of his life, he devoted himſelf wholly to a religious life, obſerving a ſingular auſterity of manners, and embracing the ſtate of ſacred poverty. Some have even ſuppoſed him to be the ſuperior of ſome religious order; but we are not ſufficiently informed on this head to ſpeak with preciſion on the ſubject; all that we can ſuggeſt is, that, perhaps, wounded by the ſtings of conſcience on account of his former irregularity, he was urged to theſe ſeverities in order to expiate his crimes; but this, alas! would prove inſufficient. Inſtances of perſons ſecluding themſelves from the ſociety of their friends and the world, for the purpoſes of devotion, are not unfrequent, even in Europe. We all remember the remarkable penance of the learned, the witty, the licentious Fontaine †.

By his excellent education Haufez is allowed on all hands to have been a perſon of no mean extraction. He was ſkilled in general learning, but more particularly in juriſprudence. He

† Which, however, we ſhall here ſet down in a note: In 1692, he was ſeized with a dangerous illneſs; and when the prieſt came to talk to him about religion; concerning which he had lived in an extreme careleſſneſs, though he had never been either an infidel or a libertine, Fontaine told him, that "he had lately beſtowed ſome hours in reading the New Teſtament, which he thought a very good book." Being brought to a clearer knowledge of religious truths, the prieſt repreſented to him, that he had intelligence of a certain dramatic piece of his, which was ſoon to be acted; but that he could not be admitted to the ſacraments of the church, unleſs he ſuppreſſed it. This appeared too rigid, and Fontaine appealed to the Sorbonne; who confirming what the prieſt had ſaid, this ſincere penitent threw the piece into the fire, without keeping even a copy. The prieſt then laid before him the evil tendency of his "Tales," which are written in a looſe and wanton manner; he even told him, that while the French language ſubſiſted, they would be a moſt dangerous ſeducement to vice; and further added, that he could not juſtify adminiſtering the ſacraments to him, unleſs he would promiſe to make a public acknowledgement of his fault at the time of receiving, a public acknowledgement before the academy of which he was a member, in caſe he recovered, and to ſuppreſs the book to the utmoſt of his power. Fontaine thought theſe terms very hard, but at length yielded to them all.

 read

ligion of the conquered country, and promoted the fine arts with

read lectures publicly upon religion and laws, in a college founded by Hajee Kovaum, Vizier of the Sultaun Ilekhani, who was a man of great liberality, and one of the patrons of our poet†. Haufez benefited greatly from the generofity of Hajee Kovaum, as well as from that of other great men, who, though they had never had the pleafure of feeing him, were yet much delighted by his works. Notwithftanding the various patrons Haufez had, we learn from himfelf that he experienced the common lot of poets;—he died poor! "Fortune, fays he, was cruel to me; but want is the companion of virtue."

At one period of his life, perhaps in the early part, he was married to a very amiable woman, whofe death he tenderly laments in many of his verfes: an ode of his upon this fubject has the following beautiful paffage:

> "Bleffed with fuch a partner, it was my defire to end my days with her; but our accomplifhment does not always keep pace with our wifhes: worthy of a happier ftate than to remain with me, fhe fled to that fociety of celeftial beings from whom fhe derived her origin."

The death of Haufez happened, according to D'Herbelot, in the year of the Hegira 797; but the account given in the تذكرت الشعرا places it in 794; which latter correfponds nearly with the year of our Lord 1391. He was buried at Mofella, a pleafantly fituated and facred fpot, near Shirauz, where a monument and chapel were afterwards erected at the charge

† This patron Haufez celebrates in one of his odes, thus:

نکته داني بزله گو چون حافظ شيرين سخن
بخشش آموزي جهان چون حاجي قوام

Which Mr. Nott has elegantly paraphrafed in the following manner:

> "Give to fpend the claffic hour,
> One deep-read in learned lore;
> One, whofe merry, tuneful vein,
> Flows like our gay poet's ftrain,
> And whofe open generous mind
> Bleffes and improves mankind."

But the fourth line would have been nearer to the original had it been rendered,

> "Flows like Haufez' fweeten'd ftrain;

and the Perfian for the laft line.

(جهان افروز چون حاجي قوام)

would be literally tranflated, "enlightening the world like Hajee Kovaum."

Hajee Kovaum appears from feveral circumftances, to have been the Mæcenas of the age in which he lived: and D'Herbelot (Bibliotheque Orientale) obferves, that he was much celebrated by Haufez, who has not failed to hold him up to after times as a perfect pattern of generofity and liberality. Hajee, it may be noticed, properly fignifies a pilgrim of Mecca, and is an appellation prefixed to the names of various perfons.

of

with ſo boundleſs a munificence, that it is not in the power of hiſtory

of Mohammed Mimai. Of this place Baron Revieſki ſpeaks in the following manner: "Maſella proprie eſt locus eminens in aperto campo, ex lapide extructus, et precibus dedicatus, quem Muhammedani hora orationis ingruente conſcendunt, ne humi, aut in immundo loco proſternere ſe cogantur; ſed hic continentum eſt pro continente; intelligitur enim plaga Muſellæ adjacens." At this place, Moſella, the poets and philoſophers of Shirauz, ſays Sir W. Jones, (Hiſt. of the Life of Nader Shah,) uſed to ſit and compoſe their works, and which is no leſs celebrated by their writers than the Ilyſſus and Cephiſus of the Athenians. There is a beautiful ode of Hauſez in honour of his native city, which begins with theſe lines:

"Hail, Shirauz! delightfully ſituated! May Heaven preſerve her from ruin! May the Almighty defend our ſtream of Ruknabad! for its waters ſupply us with length of days, (literally, with the life of Khezr, a ſage who drank, as romance ſays, of the fountain of immortality. He is the ſame as the Elijah of the Scriptures.) The gale ſcented with ambergris, breathes between Jaferabad and Moſella. Come to Shirauz, and aſk a profuſion of the ſacred ſpirit from its inhabitants, who are perfectly virtuous. How ſhould the ſugar of Egypt be brought to Shirauz, without being ſurpaſſed by the ſweetneſs of our fair damſels?"

On the death of Hauſez, ſome bigotted Mohammedans of note in Shirauz forbade the burial of the bard according to the rites of their church, alledging in ſupport of their oppoſition, that he who by his debaucheries had violated the laws of the Koraun, could not be conſidered as a true Muſſulmaun. On the other hand, his friends and partizans defended his religious character, and maintained his right to due interment. After diſputing with ſome warmth and acrimony on the point, it was at length agreed to open the poet's works, and form a deciſion from the firſt diſtich which might preſent itſelf to their view: it proved to be the following:

"O! turn not your ſteps from the obſequies of Hauſez;
For, though immerſed in ſin, he will enter into heaven."

This imaginary proof of the poet's faith ſo wrought upon the conſciences of theſe diſcontented devotees, that they endeavoured to conceal their confuſion, and permitted his remains to be interred without farther moleſtation.

So highly indeed have the writings of Hauſez been eſteemed, that even in A. D. 1730, when Nader Shah, after having defeated the tyrant Aſhrafat at the battle of Zerkan near Shirauz, paſſed accidentally by the burial place of the poet, in company with ſome of his military; as one of the officers walked near the tomb, he opened the works of Hauſez, and the lines which firſt met his eyes were theſe:

"It is but juſt that thou ſhouldſt receive a tribute from all fair youths,
Since thou art the ſovereign of all the beauties of the univerſe.
Thy two piercing eyes have thrown Khata and Khoten into confuſion;
India and China pay homage to thy curled locks.
Thy graceful mouth gave the ſtreams of life to Khezr;
Thy ſugared lip renders the ſweet reeds of Eygpt contemptible."

hiſtory, either of ancient or modern times, to furniſh a parallel :

This paſſage was inſtantly applied to the victorious Nader. And when the ſame conqueror ſet out on his expedition againſt Tauris, the Dewane Haufez were again reſorted to as oracular, when one of his partizans opened to a diſtich which may be thus tranſlated :

> " O Haufez ? thou haſt taken Irak and Pars by thy ſweet poetry ;
> Come, for it is now the turn of Baghdad and Tauris."

After the death of Haufez a collection of 569 of his odes was made by Seid Kaſſem Anovar, entitled Dewane Khojeh Haufez Shirauzee ; which has been commented upon by ſeveral men of literature in Turkey ; the principal of whom are Ahmed Fereedoon, and Soodee, both upon Koraunic principles. The former endeavours to prove, that even the moſt luxurious of his verſes are but ſo many religious allegories, myſtically inculcating true Mohammedaniſm : and ſo prevailing is this opinion, that the language of Haufez has been ſtyled, among the Muſſulmauns لسان غيب Liſaune Gheib, the Language of Myſtery. From his frequent celebration of of love and wine in his odes, Haufez has not improperly been denominated, by ſome Orientaliſts, the Anacreon of Perſia.

" I have long been convinced myſelf," ſays the author of " Remarks on the Poetry of Haufez," in the Oriental Collections, vol. I. p 181. " that a publication of the Perſian text with uſeful notes, and an accurate tranſlation, would do more than a thouſand eſſays to the diffuſion of Oriental learning..... The moſt ſanguine might be deterred from a taſk that holds up certain toil with diſtant and doubtful recompence. Yet, ... I cannot but conceive ſuch a work more lucrative than is generally ſuppoſed. Surely there are many in this country to whom the Perſian language is familiar, and who, like me, breathe an anxious wiſh that it was known and valued as it merits. All ſuch would come forward as *ſubſcribers*, many as *patrons*, of the deſign ; and ſeveral, to whom even the name of Haufez is unknown, would be curious to trace the notions and ſentiments of an Eaſtern poet..... The learned in Bengal were ſo fully perſuaded of his importance, that Haufez was one of the firſt that came from the Calcutta preſs. So eager was the demand, or ſo ſmall the number of impreſſions, that few found their way out of the country ; and in England this edition is as ſcarce as the moſt precious MS." This edition of Haufez, in one volume folio, was printed in the beginning of 1790 ; it contains the original Perſian text, and an introductory account of the poet."

Baron Reviczki publiſhed at Vienna, in 1771, ſixteen of the Odes of Haufez, with a Latin verſion, proſe and verſe ; from which Mr. Richardſon chiefly formed his " Specimen of Perſian Poetry," 4to, 1774, containing three of the odes, with an Engliſh paraphraſe in verſe, a literal proſe tranſlation, and ſeveral excellent notes. In 1787, Mr Nott publiſhed " Select Odes from the Perſian Poet Haufez," &c. 4to. but the moſt happy tranſlations from Haufez are ſcattered through the writings of Sir W. Jones. In 1800 appeared " Perſian Lyrics, or ſcattered Poems, from the Dewane Haufez · with Paraphraſes in Verſe and Proſe, a Catalogue of the Gazels as arranged in a MS. of the Works of Haufez in the Chetham Library at Mancheſter, and other Illuſtrations." By the Rev. J. H. Hindley.

" Among

lel *: and one of them, who founded the Mogul empire in Hindooſtan, introduced the Perſian literature into his dominions, where it flouriſhes to this day; and all the letters from the Indian governors are written in the language (we do not ſay, in the ſtyle) of Sadee. The Turks themſelves improved their harſh dialect by mixing it with the Perſian; and Mohammed II. who took Conſtantinople in the middle of the fifteenth century, was a protector of the Perſian poets; among theſe was Noureddin Jaumee, whoſe poem on the loves of Joſeph and Zuleikha is one of the fineſt compoſitions in the language; it contains about four thouſand couplets, and deſerves to be tranſlated into every European language†. The loves of the Hebrew Patriarch, Joſeph, with the fair

" Among the Perſian poets, few are more worthy of being generally known than Haufez; none are more intereſting to the ſcholar and ſearcher into eaſtern manners. The terſe morality of Sadee, and the lofty, the ſublime language of Furdooſee, claim and deſerve the higheſt place in our eſteem: but the Dewan of Haufez will always be the more popular work; and his ſweet ſimplicity and poliſhed numbers muſt charm the moſt phlegmatic reader. In his works we may diſcover the private life of a Perſian, become acquainted with his turn of mind, his thoughts and occupations; and learn many curious faſhions diſregarded by graver authors. His fame throughout the Eaſt (where a crowd of imitators has ſprung up in every country), is a powerful evidence of his merits: and his importance in Perſia was rarely equalled, and never excelled in the darkeſt ages of ſuperſtition..... In the correſpondence of Aſia, where poetry is intermixed with proſe, the diſtichs of Haufez are often applied to the various viciſſitudes of life; and both the ſcholar and the traveller will receive advantage from the ſtudy of this engaging poet." Vid. Orient. Coll. vol. I. p. 180.

* Many inſtances might be mentioned of the great attention paid to the literati by Timour who preſented Firuzbaudee, the author of an Arabic dictionary, with 5000 pieces of gold (perhaps ducats) as a reward for his induſtry and learning. This dictionary was tranſlated into Latin by Giggeus, and publiſhed at Milan, A. D. 1632.

† In addition to this very honourable teſtimony of Sir W. Jones to this compoſition of Jaumee, Sir W. Ouſeley obſerves, that it is " written in the fineſt verſe." The " Beharistaun," Reſidence of Spring, and the " Dewan," or Collection of Odes and Sonnets, by the ſame elegant writer, are likewiſe held in deſerved eſteem in the Eaſt. From the Beharistaun ſome fables and ſentences have been publiſhed with a Latin tranſlation, in the " Anthologia Perſica," 4to, Vienna, 1778, in which very ingenious work the reader will find an account of Jaumee, and a liſt of all his writings, wherein are enumerated above forty compoſitions of this very

 fertile

fair Zuleikha, who, in the Old Teſtament, is called the wife of Potiphar, and by ſome Arabian hiſtorians, Raïl, are the ſubject of this poem: but neither the Old Teſtament not the Koraun mention the name of Joſeph's miſtreſs, yet all the later Aſiatic writers agree in calling her Zuleikha. Jaumee, however, has decorated, with all the graces of poetry, the romantic ſtory of the youthful Canaanite, as related in the Koraun, where, indeed, it is ſtrangely altered from the original Moſaic narrative; but the charms of the Egyptian lady, which the poet celebrates, are neither recorded

fertile author: but of the poems collected in his Dewan, very few have yet appeared in any European dreſs. See the "Magazin für Altebefonders Morgen landiſche und Bibliſche Litteratur," twiete lieferung. 8vo, Caſſel, p. 138, 1789. Theſe fables, twenty-two in number, are printed in the preſent volume, with an Engliſh tranſlation. Jaumee derived his ſirname from his native village Jaum, and died about 1486, according, to D'Herbelot, in his "Bibliotheque Orientale," publiſhed at the Hague in four quarto volumes, 1777, 1782; which edition contains the additions of the late Profeſſor Schultens. "The Dewan of Jaumee, ſays D'Herbelot, is in a ſtyle du genre ſublime, et contient toute la théologie myſtique des Muſulmans." This work of Jaumee, which contains "all the myſtic theology of the Mohammedans, is replete with paſſages of the moſt tender and amorous deſcription: and, with an inconſiſtence by no means unfrequent among the Perſian writers, religious poems of a ſublime and myſterious nature, are compriſed in the ſame work with Erotic and Bacchanalian Odes and Sonnets; and the ſame perſon appears, as we read his different compoſitions, the enthuſiaſtic and bigotted devotee, the gay, voluptuous, or impaſſioned lover, equally content to reſigns his exiſtence for the ſake of his God, his prophet, or his miſtreſs." Ouſeley's Perſian Miſcellanies, p. 17, 18. Indeed, "the exceſſes of enthuſiaſm have been obſerved in every age to lead to ſenſual gratifications; the ſame conſtitution that is ſuſceptible of the former, being remarkably prone to the latter." Vid. Dr. Robertſon's Hiſtory of Charles V. vol. ii. p. 381. And the extraordinary actions and tenets of many religious ſectaries a few centuries ago, confirm the obſervation of this excellent hiſtorian. "But," continues Sir W. Ouſeley, "the poet, whom I particularly ſpeak of, when he pours forth the ejaculations of piety and devotion, or breathes the ſentiments of paſſion or the ſondeſt love, is found to have uniformly maintained the greateſt correctneſs and chaſtity of language; neither has he been influenced by the example of two moſt celebrated writers to pollute his pages with ſuch groſs indelicacies as have ſtained the claſſic volume of Anvauree, nor admit into is Dewan ſuch compoſitions as Sadee very juſtly ſtyled his impurities, and which the aſtoniſhed and diſguſted reader can ſcarcely believe to have fallen from that poet's moral pen: yet Anvauree is ſpoken of as the firſt who corrected the exceſſive licentiouſneſs of Perſian poetry; and Sadee, is univerſally celebrated for his inſtructive leſſons of morality and virtue." Perſ. Miſc. p. 19.

by

by Moſes nor Mohammed: her paſſion, however, for Joſeph, and her beauty, are the ſubject of many poems, ranked among the fineſt compoſitions in the languages of Aſia. A Turkiſh writer declares that, "in all Egypt, there was no woman more beautiful than Zuleikha;" and the charms of Joſeph, the Adonis of the Eaſt, are become proverbial, and alluded to by all the lyric poets in their gazls or ſonnets, as well as by thoſe who have made his ſtory the ſubject of longer and more regular poems: thus Hauſez, in a charming ode, addreſſing ſome beautiful youth, declares, that "all the world pronounced him the Joſeph of the age," i. e. a ſecond Adonis. And, in another ode, alluding to him, he ſays,"

"O my Moon of Canaan! the throne of Egypt is thine own;
This is the time that thou ſhouldſt bid farewell to priſon."

The impriſonment of Joſeph affords ſubject for ſome very intereſting chapters of that poem of Jaumee; in which the enamoured Zuleikha is ſuppoſed to declare, that,

"When a priſon becomes the reſidence of ſuch a lovely roſe-checked mortal, it loſes all the horrors of a priſon, and poſſeſſes all the charms of ſpring. But,"

adds in another place,

"If in Paradiſe we were not to behold the face of the perſon we adore, Paradiſe itſelf would appear dreary to a longing lover's eye."

This is an exceedingly natural concluſion; for, the idea of a dungeon being made delightful when inhabited by the object of one's love, ſeems ſo natural to thoſe really affected by that paſſion, that it may be found in the poetry of every age and nation. It muſt, however, be obſerved, that the ſequel of Jaumee's ſtory is

very

very different from that of the two great lawgivers, the former crowning her paſſion with ſucceſs, and uniting her in marriage with object of her love, while the latter conveys not the leaſt idea of the ſort.

In the ſixteenth and ſeventeenth centuries, under the family of Sefi, the Perſian language began to loſe its ancient purity, and and even to borrow ſome of its terms from the Turkiſh, which was commonly ſpoken at court. As to the modern dialect, the Life of Nader Shauh, written a few years ago in Perſian, and tranſlated into French by Sir W. Jones, at the requeſt of Chriſtian VII. king of Denmark, contains a ſufficient ſpecimen: it conſiſts of a mixture of Perſian, Arabic, and a few Turkiſh words.

The modern inhabitants of Perſia may be juſtly ſaid to be a race of people who "liſp in numbers," the cultivation of the language being with them a very important concern, every one endeavouring to improve it according to the beſt of his ability. Their vaſt variety of poetical works evidently ſhew, that they entertain the ſame idea of the faſcinating power of the Muſes as the ancient Greeks did of Muſic, and thence have ſtyled it, "Lawful Magic." It will therefore be found, ſays Sir W. Ouſeley, that there is ſcarcely a ſpecies of compoſition, which the Perſian poets have not cultivated with ſucceſs, from the didactic or Moral Sentence, to the finiſhed Epic or Heroic Poem: through every gradation of Bacchanalian Ode, Elegiac and Amorous Sonnet, Allegories amuſing or inſtructive, and Romances founded on hiſtory or fable: compoſitions breathing all the warmth of a luxuriant ſoil, and decorated with every adventitious grace, that the moſt flowery language can beſtow.

The genius of the Eaſtern writers far ſurpaſſes that of the Greeks

Greeks, or the Romans; their taſte was undoubtedly inferior, but, in point of invention, they are excelled, perhaps equalled, by none. The Arabic authors are diſtinguiſhed for a conciſeneſs of diction which borders, not unfrequently, upon obſcurity. The Perſian writers, on the contrary, affect a rhetorical luxuriance, which, to an European, ſometimes has the appearance of unneceſſary redundance. If, to theſe leading diſtinctions, we add a peculiarity of imagery, of metaphor, of alluſion, derived from the difference of government, of manners, of temperament, and of ſuch natural objects as characteriſe Aſia from Europe, we ſhall ſee, at one view, the great points of variation between the writers of the Eaſtern and Weſtern parts of the globe. Amongſt the Oriental hiſtorians, philoſophers, rhetoricians, and poets, many will be found, who would do honour to any age or people; whilſt their romances, their tales, and their fables, ſtand upon a ground, which the power of Europeans have never yet been able to reach.

We had intended to have concluded here our obſervations on the hiſtory of the language and literature of Perſia; but recollecting the ſixth annual diſcourſe of Sir William Jones, delivered to the Aſiatic Society at Calcutta, February 19, 1789, in which he deſcribes the ancient empire of ايران Iraun, (better known to Europeans by the name of Perſia,) and gives a deeply-learned and moſt maſterly, diſſertation on the three dialects of that country, the Zend, the Pehlevi, and the Parſee, we have taken the liberty of making a few extracts from that diſſertation, which are perfectly conſonant to the ſubject of the preſent eſſay, and which no one was better qualified to ſpeak upon than himſelf. Theſe we have printed in a leſs character on account of their length, and refer thoſe gentlemen, who wiſh for a more full and complete informa-

tion on the ſubject of various oriental matters, as well with reſpect to Iraun, as to other Aſiatic regions, to the Aſiatic Reſearches*, ſo long and ſo ably conducted by that moſt accompliſhed ſcholar.

"In the new and important remarks, which I am going to offer, on the ancient language and characters of Iràn, I am ſenſible, that you muſt give me credit for many aſſertions, which on this occaſion it is impoſſible to prove; for I ſhould ill deſerve your indulgent attention, if I were to abuſe it by repeating a dry liſt of detached words, and preſenting you with a vocabulary inſtead of a diſſertation; but, ſince I have no ſyſtem to maintain, and have not ſuffered imagination to delude my judgement; ſince I have habituated myſelf to form opinions of men and things from evidence, which is the only ſolid baſis of civil, as experiment is of natural, knowledge; and ſince I have maturely conſidered the queſtions which I mean to diſcuſs; you will not, I am perſuaded, ſuſpect my teſtimony, or think that I go too far, when I aſſure you, that I will aſſert nothing poſitively, which I am not able ſatisfactorily to demonſtrate. When Mohammed was born, and Anúſhíraván, whom he calls the juſt King, ſat on the throne of Perſia, two languages appear to have been generally prevalent in the great empire of Iràn; that of the Court, thence named Derí, which was only a refined and elegant dialect of the Pársì, ſo called from the province, of which Shíráz is now the capital, and that of the learned, in which moſt books were compoſed, and which had the name of Pahlavì, either from the heroes, who ſpoke it in former times, or from Pahlu, a tract of land, which included, we are told, ſome conſiderable cities of Irák: the ruder dialects of both were, and, I believe, ſtill are, ſpoken by the ruſticks in ſeveral provinces; and in many of them, as Herát, Zábul, Síſtán, and others, diſtinct idioms were vernacular, as it happens in every kingdom of great extent. Beſides the Pársì and Pahlavì, a very ancient and abſtruſe tongue was known to the prieſts and philoſophers, called "the language of the Zend," becauſe a book on religious and moral duties, which they held ſacred, and which bore that name, had been written in it; while the Pázend, or comment on that work, was compoſed in Pahlavì, as a more popular idiom; but a learned follower of Zerátuſht, named

* This work, we are happy to find, has been reprinted in London in ſix volumes, 4to, and likewiſe in 8vo.

Bahman,

Bahman*, who lately died at Calcutta, where he had lived with me as a Perſian reader about three years, aſſured me, that the letters of his prophet's book were properly called Zend, and the language, Aveſtà, as the words of the Védas, are Sanſcrit, and the characters, Nágrì; or as the old Sagas and poems of Iſeland were expreſſed in Runick letters: let us, however, in compliance with cuſtom, give the name of Zend to the ſacred language of Perſia, until we can find, as we ſhall very ſoon, a fitter appellation for it. The Zend and the old Pahlavì are almoſt extinct in Iràn; for among ſix or ſeven thouſand Gabrs, who reſide chiefly at Yezd, and in Kirmàn, there are very few, who can read Pahlavì, and ſcarce any, who even boaſt of knowing the Zend; while the Pársì, which remains almoſt pure in the Sháhnámah, has now become, by the intermixture of numberleſs Arabick words, and many imperceptible changes, a new language exquiſitely poliſhed by a ſeries of fine writers in proſe and verſe, and analogous to the different idioms gradually formed in Europe after the ſubverſion of the Roman empire: but with modern Perſian we have no concern in our preſent inquiry, which I confine to the ages, that preceded the Mohammedan conqueſt. Having twice read the works of Firdauſí with great attention, ſince I applied myſelf to the ſtudy of old Indian literature, I can aſſure you with confidence, that hundreds of Pársì nouns are pure Sanſcrit, with no other change than ſuch as may be obſerved in the numerous bháſhà's, or vernacular dialects, of India; that very many Perſian imperatives are the roots of Sanſcrit verbs; and that even the moods and tenſes of the Perſian verb ſubſtantive, which is the model of all the reſt, are deducible from the Sanſcrit by an eaſy and clear analogy: we may hence conclude, that the Pársì was derived, like the various Indian dialects, from the language of the Bráhmans; and I muſt add, that in the pure Perſian I find no trace of any Arabian tongue, except what proceeded from the known intercourſe between the Perſians and Arabs, eſpecially in the time of Bahrám, who was educated in Arabia, and whoſe Arabic verſes

* Bahman always named Zerátuſht with reverence; but he was in truth a pure Theiſt, and ſtrongly diſclaimed any adoration of the fire or other elements: he denied, that the doctrine of two coëval principles, ſupremely good and ſupremely bad, formed any part of his faith; and he often repeated with emphaſis the verſes of Firdauſi on the proſtration of Cyrus and his paternal grandfather before the blazing altar: "Think not, that they were adorers of fire; for that element was only an exalted object, on the luſtre of which they fixed their eyes; they humbled themſelves a whole week before God; and, if thy underſtanding be ever ſo little exerted, thou muſt acknowledge thy dependence on the being ſupremely pure."

are

ſtill extant, together with his heroick line in Deri, which many ſuppoſe to be the firſt attempt at Perſian verſification in Arabian metre: but without having recourſe to other arguments, the compoſition of words, in which the genius of the Perſian delights, and which that of the Arabick abhors, is a deciſive proof, that the Pársì ſprang from an Indian, and not from an Arabian, ſtock. Conſidering languages as mere inſtruments of knowledge, and having ſtrong reaſons to doubt the exiſtence of genuine books in Zend or Páhlavì (eſpecially ſince the well-informed author of the Dabiſtàn affirms the work of Zerátuſht to have been loſt, and its place ſupplied by a recent compilation) I had no inducement, though I had an opportunity, to learn what remains of thoſe ancient languages; but I often converſed on them with my friend Bahman, and both of us were convinced after full conſideration, that the Zend bore a ſtrong reſemblance to Sanſcrit, and the Pahlavì to Arabick. He had at my requeſt tranſlated into Pahlavì the fine inſcription, exhibited in the Guliſtan, on the diadem of Cyrus; and I had the patience to read the liſt of words from the Pázend in the appendix to the Farhangi Jehángírì: this examination gave me perfect conviction, that the Pahlavì was a dialect of the Chaldaick; and of this curious fact I will exhibit a ſhort proof. By the nature of the Chaldean tongue moſt words ended in the firſt long vowel, like *ſhemià*, heaven; and that very word, unaltered in a ſingle letter, we find in the Pázend, together with *lailià*, night, *meyà*, water, *nírà*, fire, *matrà*, rain, and a multitude of others, all Arabick or Hebrew with a Chaldean termination: ſo *zamar*, by a beautiful metaphor from *pruning trees*, means in Hebrew to *compoſe verſes*, and thence, by an eaſy tranſition, to *ſing* them; and in Pahlavì we ſee the verb *zamrúniten*, to *ſing*, with its forms *zamrúnemi*, I *ſing*, and *zamrúníd*, he *ſang*; the verbal terminations of the Perſian being added to the Chaldaick root. Now all thoſe words are intergral parts of the language, not adventitious to it like the Arabick nouns and verbals engrafted on modern Perſian; and this diſtinction convinces me, that the dialect of the Gabrs, which they pretend to be that of Zerátuſht, and of which Bahman gave me a variety of written ſpecimens, is a late invention of their prieſts, or ſubſequent at leaſt to the Muſelman invaſion; for, although it may be poſſible, that a few of their ſacred books were preſerved, as he uſed to aſſert, in ſheets of lead or copper at the bottom of wells near Yezd, yet as the conquerors had not only a ſpiritual, but a political, intereſt in perſecuting a warlike, robuſt, and indignant race of irreconcilable conquered ſubjects, a long time muſt have elapſed,

elapſed, before the hidden ſcriptures could have been ſafely brought to light, and few, who could perfectly underſtand them, muſt then have remained; but, as they continued to profeſs among themſelves the religion of their forefathers, it became expedient for the Múbeds to ſupply the loſt or mutilated works of their legiſlator by new compoſitions, partly from their imperfect recollection, and partly from ſuch moral and religious knowledge, as they gleaned, moſt probably, among the Chriſtians, with whom they had an intercourſe. One rule we may fairly eſtabliſh in deciding the queſtion, whether the books of the modern Gabrs were anterior to the invaſion of the Arabs: when an Arabick noun occurs in them changed only by the ſpirit of the Chaldean idiom, as *wertà*, for *werd*, a roſe, *dabà*, for *dhahab*, gold, or *demàn*, for *zemàn*, time, we may allow it to have been ancient Pahlavì; but, when we meet with verbal nouns or infinitives, evidently formed by the rules of Arabian grammar, we may be ſure, that the phraſes, in which they occur, are comparatively modern; and not a ſingle paſſage, which Bahman produced from the books of his religion, would abide this teſt.

We come now to the language of the Zend; and here I muſt impart a diſcovery, which I lately made, and from which we may draw the moſt intereſting conſequences. M. Anquetil, who had the merit of undertaking a voyage to India, in his earlieſt youth, with no other view than to recover the writings of Zerátuſht, and who would have acquired a brilliant reputation in France, if he had not ſullied it by his immoderate vanity and virulence of temper, which alienated the good will even of his own countrymen, has exhibited in his work, entiled Zendáveſtà, two vocabularies in Zend and Pahlavì, which he had found in an approved collection of Rawáyát, or Traditional Pieces, in modern Perſian: of his Pahlavì no more needs be ſaid, than that it ſtrongly confirms my opinion concerning the Chaldaick origin of that language; but, when I peruſed the Zend gloſſary, I was inexpreſſible ſurprized to find, that ſix or ſeven words in ten were pure Sanſcrit, and even ſome of their inflections formed by the rules of the Vyácaran; as *yuſhmácan*, the genitive plural of *yuſhmad*. Now M. Anquetil moſt certainly, and the Perſian compiler moſt probably, had no knowledge of Sanſcrit; and could not, therefore, have invented a liſt of Sanſcrit words: it is, therefore, an authentic liſt of Zend words, which had been preſerved in books or by tradition; and it follows, that the language of the Zend was at leaſt a dialect of the Sanſcrit, approaching perhaps as nearly to it as the Prácrit, or other

popular idioms, which we know to have been ſpoken in India two thouſand years ago*. From all theſe facts it is a neceſſary conſequeuce, that the oldeſt diſcoverable languages of Perſia were Chaldaick and Sanſcrit; and that, when they had ceaſed to be vernacular, the Pahlavì and Zend were deduced from them reſpectively, and the Pársì either from the Zend, or immediately from the dialect of the Bráhmans; but all had perhaps a mixture of Tartarian; for the beſt lexicographers aſſert, that numberleſs words in ancient Perſian are taken from the language of the Cimmerians, or the Tartars of Kipchàk; ſo that the three families, whoſe lineage we have examined in former diſcourſes, had left viſible traces of themſelves in Iràn, long before the Tartars and Arabs had ruſhed from their deſerts, and returned to that very country, from which in all probability they originally proceeded, and which the Hindus had abandoned in earlier age, with poſitive commands from their legiſlators to reviſit it no more. I cloſe this head with obſerving, that no ſuppoſition of a mere political or commercial intercourſe between the different nations will account for the Sanſcrit and Chaldaick words, which we find in the old Perſian tongues; becauſe they are, in the firſt place, too numerous to have been introduced by ſuch means, and, ſecondly, are not the names of exotick animals, commodities, or arts, but thoſe of material elements, parts of the body, natural objects and relations, affections of the mind, and other ideas common to the whole race of man.

If a nation of Hindus, it may be urged, ever poſſeſſed and governed the country of Iràn, we ſhould find on the very ancient ruins of the temple or palace, now called *the throne of Jemſhid*, ſome inſcriptions in Dévanágarí,

* The following letter is addreſſed to the Editor of the Oriental Collections, and inſerted in p. 194 of the ſecond Number of volume III. of that valuable repoſitory:

'Sir,

'It appears that Monſieur Anquetil du Perron, the ingenious tranſlator of the Zend-aveſta, had collected materials for a Dictionary and Grammar of the Pehlavi and Zend languages. Among other paſſages from his celebrated work, it will be ſufficient to notice that which occurs in the Preface to his "Vocabulaires des Anciennes Langues de la Perſe," Tom. II. p. 423. "Mon deſſein eſt de former un Dictionaire de tous les mots Zends et Pehlvis qui ſont dans les livres anciens et modernes des Perſes," &c. &c. — Could not ſome of your foreign correſpondents aſcertain whether the materials collected for this work ſtill exiſt? and, if ſo, whether they might not be brought to light?'

If this work actually remains, we cannot help thinking, that it would be a valuable acquiſition to the Oriental ſcholar, ſhould the learned editor favour the public with it, which we earneſtly hope he will, if he has not already done ſo.

or

or at leaſt, in the characters on the ſtones at Elephanta, where the ſculpture is unqueſtionably Indian, or in thoſe on the Staff of Fírúz Sháh, which exiſt in the heart of India; and ſuch inſcriptions we probably ſhould have found, if that edifice had not been erected after the migration of the Bráhmans from Iràn, and the violent ſchiſm in the Perſian religion, of which we ſhall preſently ſpeak; for, although the popular name of the building at Iſtakhar, or Perſepolis, be no certain proof that it was raiſed in the time of Jemſhíd, yet ſuch a fact might eaſily have been preſerved by tradition, and we ſhall ſoon have abundant evidence, that the temple was poſterior to the reign of the Hindu monarchs: the cypreſſes indeed, which are repreſented with the figures in proceſſion, might induce a reader of the Sháh námah to believe, that the ſculptures related to the new faith introduced by Zerátuſht; but as a cypyeſ is a beautiful ornament, and as many of the figures appear inconſiſten with the reformed adoration of fire, we muſt have recourſe to ſtronger proofs, that the Takhti Jemſhíd was erected after Cayúmers. The building has lately been viſited, and the characters on it examined, by Mr. Francklin; from whom we learn, that Niebuhr has delineated them with great accuracy; but without ſuch teſtimony I ſhould have ſuſpected the correctneſs of the delineation; becauſe the Daniſh traveller has exhibited two inſcriptions in modern Perſian, and one of them from the ſame place, which cannot have been exactly tranſcribed: they are very elegant verſes of Nizámí and Sadí, on the inſtability of human greatneſs, but ſo ill engraved, or ſo ill copied, that, if I had not had them nearly by heart, I ſhould not have been able to read them; and M. Rouſſeau* of Isfahàn, who tranſlated them with ſhameful inaccuracy, muſt

* The following anecdote of this gentleman, originally publiſhed in the "Journal de Paris," by Citizen Corancez, one of the editors of that paper, is certainly deſerving of notice:

Subſequently to the death of J. J. Rouſſeau, a couſin-german of his, a ſon of his father's brother, and conſequently bearing his own name, arrived at Paris from Perſia. He was born in that country, and this was the firſt time he had ever quitted it. He had, therefore, never ſeen, nor had any communication with Jean Jacques. His Perſian dreſs, and his name ſoon attracted general notice. He was beſides poſſeſſed of conſiderable talent, and ſkilled in many languages. It is reported of him, however, that, on being praiſed for his knowledge of ſo great a number of tongues, he replied, "I would cheerfully give them all, to know and ſpeak the language only of my couſin."

M. Deleſſert invited me (Citizen Corancez) one day to dine with this couſin Rouſſeau. We ſat on each ſide of him; I could examine, therefore, only the profile of his face, but ſo ſtrikingly did it reſemble that of Rouſſeau himſelf, that I could not keep my eyes from gazing at

muſt have been deceived by the badneſs of the copy; or he never would have created a new king Wakam, by forming one word of Jem and the particle prefixed to it. Aſſuming, however, that we may reaſon as concluſively on the characters publiſhed by Niebuhr, as we might on the monuments themſelves, where they now before us, we may begin with obſerving, as Chardin had obſerved on the very ſpot, that they bear no reſemblance whatever to the letters uſed by the Gabrs in their copies of the Vendidàd: this I once urged, in an amicable debate with Bahman, as a proof, that the Zend letters were a modern invention; but he ſeemed to hear me without ſurprize, and inſiſted, that the letters, to which I alluded, and which he had often ſeen, were monumental characters never uſed in books, and intended either to conceal ſome religious myſteries from the vulgar, or to diſplay the art of the ſculptor, like the embelliſhed Cúfick and Nágarì on ſeveral Arabian

at it the whole time. I aſked M. Deleſſert whether he did not alſo obſerve a very ſtrong reſemblance. "So ſtriking does it appear to me, ſaid he, that I am ſometimes alarmed at it, and tempted to believe that this is Rouſſeau himſelf who had ſpread the report of his being buried, that he might afterwards come and hear what we ſhould ſay of him." Doubtleſs M. Deleſſert did not really believe this; for his perſon was much larger than that of Rouſſeau, and, on cloſer inſpection, there were ſome very perceptible differences in his figure. But this firſt impreſſion of his appearence, proves that the expreſſion of their eyes, and what is called phyſiognomy, were abſolutely the ſame: and this is the only kind of reſemblance which is worthy of obſervation.

After remaining ſome time at Paris, he ſet out on his return to Perſia, entruſted with a miſſion on the part of government. He went off accompanied with his wife in a four wheeled carriage, drawn by ſix poſt-horſes. When they had reached the foreſt of Fontainbleau, in the very middle of the day, he put his head out of the door, and called to the poſtillion to ſtop. The poſtillion, probably, unable to hear him, from the noiſe of the wheels, and the horſes' feet, continued to drive on. He then addreſſed himſelf to thoſe who were paſſing along the road; and they ſtopped the poſtillion for him. He uttered vehement exclamations againſt the poſtillion, and accuſed him of intending, in concert with ſome robbers, to murder him in the foreſt. The people, who diſcovered no appearance of ſuch an intention, heard him with indifference. "Do you not ſee," repeated he, "that he has already turned aſide from the main road, and that he intends to cut my throat?" It was no longer poſſible to make him liſten to reaſon, and he was carried back to Paris. Sometime after, he reſumed his journey, but without the miſſion which had been confided to him the firſt time.

The inference drawn by Corancez, from the above circumſtance, is, that in common with Jean Jacques Rouſſeau, a ſort of family mania pervaded both theſe perſonages; but he ſhould have recollected, that, in the wilds of Aſia, aſſaſſinations are not unfrequent, and we can only ſuppoſe, that his apprehenſions were, that ſimilar practices were common in Europe. But, whether this was, or was not, the fact, it is not our province at preſent to inveſtigate.

and

and Indian monuments. He wondered, that any man could ſeriouſly doubt the antiquity of the Pahlavì letters; and, in truth, the inſcription behind the horſe of Ruſtam, which Niebuhr has alſo given us, is apparently Pahlavì, and might with ſome pains be decyphered: that character was extremely rude, and ſeems to have been written, like the Roman and the Arabic, in a variety of hands; for I remember to have examined a rare collection of old Perſian coins in the Muſeum of the great anatomiſt, William Hunter, and, though I believed the legends to be Pahlavì, and had no doubt, that they were coins of Parthian kings, yet I could not read the inſcriptions without waſting more time, than I had then at command, in comparing the letters and aſcertaining the proportions, in which they ſeverally occurred. The groſs Pahlavì was improved by Zerátuſht or his diſciples into an elegant and perſpicuous character, in which the Zendáveſtà was copied; and both were written from the right hand to the left like other Chaldaick alphabets; for they are manifeſtly both of Chaldean origin; but the Zend has the ſingular advantage of expreſſing all the long and ſhort vowels, by diſtinct marks, in the body of each word, and all the words are diſtinguiſhed by full points between them; ſo that, if modern Perſian were unmixed with Arabic, it might be written in Zend with the greateſt convenience, as any one may perceive by copying in that character a few pages of the Sháh námah. As to the unknown inſcriptions in the palace of Jemſhíd, it may reaſonably be doubted, whether they contain a ſyſtem of letters, which any nation ever adopted: in five of them the letters, which are ſeparated by points, may be reduced to forty, at leaſt I can diſtinguiſh no more eſſentially different; and they all ſeem to be regular variations and compoſitions of a ſtraight line and an angular figure like the head of a javelin, or a leaf (to uſe the language of botaniſts) *hearted and lanced.* Many of the Runick letters appear to have been formed of ſimilar elements; and it has been obſerved, that the writing at Perſepolis bears a ſtrong reſemblance to that, which the Iriſh call *Ogham**: the word *Agam* in Sanſcrit means *myſterious knowledge*; but I dare not affirm, that the two words had a common origin, and only mean to ſuggeſt, that, if

* Lieutenant-General Vallancey informs us, that the "Iriſh Druids did mark the cycles on rough ſtones, as Abraham is ſaid to have done:" and that theſe were "rude pillars of ſtone inſcribed with *Ogham*, or *ſacred characters*, which none could read—but the Druids." Theſe words *Ogham* and *Agam* then had, without doubt, a common origin.

 the

the characters in queſtion by really alphabetical, they were probably ſecret and ſacerdotal, or mere cypher, perhaps of which the prieſts only had the key. They might, I imagine, be decyphered, if the language were certainly known; but, in all the other inſcriptions of the ſame ſort, the characters are too complex, and the variations of them too numerous, to admit an opinion that they could be ſymbols of articulate ſounds; for even the Nágarì ſyſtem, which has more diſtinct letters than any known alphabet, conſiſts only of forty-nine ſimple characters, two of which are mere ſubſtitutions, and four of little uſe in Sanſcrit or in any other language; while the more complicated figures, exhibited by Niebuhr, muſt be as numerous at leaſt as the Chineſe keys, which are the ſigns of ideas only, and ſome of which reſemble the old Perſian letters at Iſtakhar: the Daniſh traveller was convinced, from his own obſervations, that they were written from the left hand, like all the characters uſed by Hindu nations; but I muſt leave this dark ſubject, which I cannot illuminate, with a remark formerly made by myſelf, that the ſquare Chaldaick letters, a few of which are found on the Perſian ruins, appear to have been originally the ſame with the Dévanágarì, before the latter were encloſed, as we now ſee them, in angular frames. . . . . .

As to the ſciences or arts of the old Perſians, I have little to ſay; and no complete evidence of them ſeems to exiſt. Mohſan ſpeaks more than once of ancient verſes in the Pahlavì language; and Bahman aſſured me, that ſome ſcanty remains of them had been preſerved: their muſic and painting, which Nizámi celebrated, have irrecoverably periſhed. . . . .

It has been proved by clear evidence and plain reaſoning, that a powerful monarchy was eſtabliſhed in Iràn long before the Aſſyrian, or Píſhdádì, government; that it was in truth a Hindu monarchy, though, if any chuſe to call it Cuſian, Caſdean, or Scythian, we ſhall not enter into a debate on mere names; that it ſubſiſted many centuries, and that its hiſtory has been ingrafted on that of the Hindus, who founded the monarchies of Ayódhyà and Indrapreſtha; that the language of the firſt Perſian empire was the mother of the Sanſcrit, and conſequently of the Zend, and Parſi, as well as of Greek, Latin, and Gothic; that the language of the Aſſyrians was the parent of Chaldaick and Pahlavì, and that the primary Tartarian language alſo had been current in the ſame empire; although, as the Tartars had no books or even letters, we cannot with certainty trace their unpoliſhed and variable idioms. We diſcover, therefore in Perſia, at the earlieſt dawn of hiſtory, the three

diſtinct

diſtinct races of men, whom we deſcribed on former occaſions as poſſeſſors of India, Arabia, Tartary; and, whether they were collected in Iràn from diſtant regions, or diverged from it, as from a common centre, we ſhall eaſily determine by the following conſiderations. Let us obſerve in the firſt place the central poſition of Iràn, which is bounded by Arabia, by Tartary, and by India, whilſt Arabia lies contiguous to Iràn only, but is remote from Tartary, and divided even from the ſkirts of India by a conſiderable gulf; no country, therefore, but Perſia ſeems likely to have ſent forth its colonies to all the kingdoms of Aſia: the Bráhmans could never have migrated from India to Iràn, becauſe they are expreſſly forbidden by their oldeſt exiſting laws to leave the region, which they inhabit at this day; the Arabs have not even a tradition of an emigration into Perſia before Mohammed, nor had they indeed any inducement to quit their beautiful and extenſive domains; and, as to the Tartars, we have no trace in hiſtory of their departure from their plains and foreſts, till the invaſion of the Medes, who, according to etymologiſts, were the ſons of Madai, and even they were conducted by princes of an Aſſyrian family. The three races, therefore, whom we have already mentioned, (and more than three we have not yet found) migrated from Iràn, as from their common country; and thus the Saxon chronicle, I preſume from good authority, brings the firſt inhabitants of Britain from Armenia; while a late very learned writer concludes, after all his laborious reſearches, that the Goths or Scythians came from Perſia; and another contends with great force, that both the Iriſh and old Britons proceeded ſeverally from the borders of the Caſpian; a coincidence of concluſions from different media by perſons wholly unconnected, which could ſcarce have happened, if they were not grounded on ſolid principles. We may therefore hold this propoſition firmly eſtabliſhed, that Iràn, or Perſia in its largeſt ſenſe, was the true centre of population, of knowledge, of languages, and of arts; which, inſtead of travelling weſtward only, as it has been fancifully ſuppoſed, or eaſtward, as might with equal reaſon have been aſſerted, were expanded in all directions to all the regions of the world, in which the Hindu race had ſettled under various denominations.

Perhaps as much has been ſaid in the foregoing pages as is conſiſtent with reaſon, or conducive to utility, concerning the riſe and progreſs of the language of the Perſian empire, with which we have

have ſhewn the Arabic is very much interwoven. We ſhall now make a few obſervations on the light which Eaſtern language and literature may throw upon ancient hiſtory and mythology.

A vaſt deal of fiction is obſervable in the writings of every nation, particularly in thoſe which relate to the hiſtory of former times; and it is equally applicable to the Eaſtern writers as to thoſe of the Weſtern world. The fables of the Pagan prieſts of the Weſtern countries are now generally looked upon with contempt, and thoſe of the Eaſtern nations deſerve no better treatment; and we muſt remark, that the prieſts of that perſuaſion found it their intereſt to invent ſtories relative to facts which never took place, and to propagate error, for the ſole purpoſe of increaſing their own importance, well knowing, that, without ſome ſuch auxiliary, the eyes of the multitude would ſoon be opened, and their trade and dependance ſhortly be annihilated: yet the traditions of theſe men are not to be wholly diſregarded. What are the relations of the ancient Egyptians? What are the early annals of Babylonia, of Greece, of Rome? Are they not mere traditions? Excluſive then of ſuch Perſian authors as have eſcaped the fury of Mohammedan bigots, or of Arabian proſcription, and other records, of which our imperfect knowledge of their language, and ſlender intercourſe with their country, has hitherto deprived us of any poſitive intelligence, one ground of preſumptive information, i. e. by means of tradition, ought not to be entirely diſregarded; and the ſame degree of candour we uſe towards the tales of the Weſtern writers ought certainly to be extended to thoſe of the Eaſt. In all countries where any difficulty, from whatever cauſe, has been found in the regiſtering public events, tradition has ever been obſerved to flouriſh with ſuperior ſtrength; and, through the medium

dium of marvellous embellifhment, prefents us often with the great outlines of the atchievements of former times. Where the written memorials of a people are few, and where fewer ftill can read them, he who rehearfes a rude poem, or a romantic tale, is looked up to with refpect. The prevalence of tradition, in the darker ages of Europe, is unqueftioned. The Bards, the Scalds, and the Minftrels, were carefled by the rudeft warriors in thofe times of barbarifin and ignorance. Their older compofitions are generally confidered as the real actions of ancient chieftains: fiction prevailed not fo much till later ages: it was the offspring of refinement; and refinement led the way to the downfal of oral record. For, when learning became more diffufed; when feudal lords confidered it as no difgrace to fign their names; when written language became diffeminated through various orders, and many could read the hiftory of thofe deeds which formerly had been confined to the knowledge of a particular order of men; their fongs wanted novelty, they were no longer fought after, their profeffion fell into contempt, and at length was gradually extinguifhed. The celebrated Khondemir obferves, in the preface to his Univerfal Hiftory, "That fince the age of reafon and difcernment, he had employed his time inceffantly in the reading and refearch after hiftory, collecting every thing ufeful and agreeable from the works of the beft writers: when having been invited, by the Emeer Alee Sheer, to fuperintend a valuable library, filled particularly with hiftorians, carefully collected at a great expence, he had there refolved to digeft the labours of his life." This learned and magnificent prince was governor of Khorauffaun about the clofe of the fifteenth century. His noble library was depofited in Herat (the Aria of the Greeks,) a capital city of Khorauffaun.

 But

But a variety of circumſtances peculiar to Aſia juſtifies us in ſuppoſing, that tradition was more vigorous in the Eaſt than in the Weſt. In Perſia, India, Tartary, Arabia, it has, from the earlieſt ages, been a favourite cuſtom to aſſemble around their tents, on the platforms with which their houſes are generally roofed, or in halls erected for the purpoſe, to amuſe themſelves in exerciſes of genius, and in reciting the traditional narratives of the moſt diſtinguiſhed actions of their remoter anceſtors. Oriental imagery might often indeed embelliſh their tales. Much rational information will therefore be diſcovered, not only in their more ſerious traditions, but alſo amidſt the amuſing wildneſs of their romantic fables. The havoc made amongſt the Perſian records, with the oppreſſion under which they groaned during the three firſt centuries of Arabian ſubjection, might have united more intimately their men of knowledge, rendered their meetings more frequent, and their traditions more intereſting; from an apprehenſion that they would drop into oblivion, if not ſtrongly and repeatedly impreſſed on the memories of the riſing generation. That many events may have been in this manner preſerved in poems and legendary tales, ſeems highly probable, as well as that ſuch materials may have originally ſuggeſted to Furdooſee many of the adventurers in his شاہ نامہ Shauh Namch, which, like Homer, when ſtripped of the machinary of ſupernatural beings, is ſuppoſed to contain much true hiſtory, and a moſt undoubted picture of the ſuperſtition and manners of the times. Many of their tales are highly amuſing, eſpecially thoſe of Perſian origin.

Another circumſtance, which muſt have contributed greatly to the preſervation of written and traditional hiſtory in the Eaſt, is pride of blood, upon which their great men value themſelves far beyond

yond the proudeſt European grandee. Genealogy has conſequently long been cultivated with ſingular attention. This is common to the Arabians, the Perſians, and the Tartars. One book of Arabian genealogies alone, called اللبوب *allobub*, i. e. the hearts or purity of the nobleſſe, conſiſts of more than a hundred volumes. Such having been the ruling paſſion in the Eaſt for illuſtrious deſcent, it is hardly neceſſary to obſerve, that genealogy is a ſtudy ſo intimately connected with hiſtorical knowledge, that it is impoſſible to arrive at any proficiency in the one, without being minutely verſed in the other. Hence we may conclude, that the Perſians and other Aſiatics have been remarkably attentive to the annals of their country; that their materials for ancient hiſtory are upon a footing of reſpect not inferior to thoſe of more Weſtern nations; that their traditions are upon a ground fully as ſubſtantial as thoſe of the Greeks, the Egyptians, and other people of remote antiquity; and that the ambition of royal and noble deſcent, more conſpicuous in Aſia than even in any of the regions of Europe, muſt have been productive of much reſearch, and open uncommon channels for genealogical and hiſtorical inveſtigation. Truth ought to be ſought for wherever it can be found; and a well authenticated fact, if told by a Perſian, an Arab, or a Chineſe, ſhould remove an improbability, though adorned with all the eloquence of Greece or Rome.

The uſefulneſs of the Arabic language, in the illuſtration of Scripture, has indeed long been generally acknowledged; whilſt the Perſian, little ſtudied by the learned, has hardly ever been conſidered as an auxiliary in this important point. Yet when we reflect upon the intimate connection of a great part of the Hiſtory of the Jews with that of Perſia, it is difficult to account for this

ſingular

ſingular inattention, upon any ground, but the ſuppoſition, that the old dialect of Perſia is loſt, and that the modern can give no aſſiſtance in remote enquiries. But this ſeems to be a ſurmiſe, unſupported by the ſlighteſt authority; the pure Perſian now in uſe being evidently of very high antiquity. Although many have ſuppoſed, which, however, we hope, is not the fact, that the old dialect of Perſia is irrecoverably loſt, yet we can aſſert, from undoubted authority, that there are many books ſtill extant therein, ſome of which are now in the poſſeſſion of a gentleman of our own nation *, eminent for oriental knowledge, who has obligingly favoured the public with ſeveral entertaining and critical works on Eaſtern literature. Beſides, we cannot for a moment entertain the idea, that, notwithſtanding great the devaſtation made among the books written in that language by Mohammedan ſuperſtition, the ſubſtance of the greater part of them has not been tranſuſed into the modern dialect, for many perſons were acquainted with their contents, and theſe have, from memory, compoſed books in the prevailing language of Perſia, which perhaps anſwer every purpoſe of the ancient Pehlevi *.

Should, however, the Arabic and Perſian languages ever become, like the Greek and Latin objects of general education, (and we are rejoiced to find they are much more ſtudied than they were a few years ago,) and learned men, freed from the fetters of prejudice, be once brought to ſuppoſe, that Grecian and Roman information may ſometimes be aſſiſted or corrected by a judicious ſtudy of Eaſtern authors, many diſcoveries muſt evidently be expected, which may furniſh a variety of clues to the dark labyrinths of ancient mythology, hiſtory, and manners. And now we are ſpeaking of the light that

* Sir W. Ouſeley. † Vide ſupra, p. 38 to 47.

may

may be thrown on ſeveral parts of the Holy Writings, it may be neceſſary to obſerve, that there are many names in Eſther, Ezra, and Nehemiah, which are undoubtedly of Perſian origin: and others which are probably ſo, though under Chaldaic or Hebrew diſguiſe: as *Esther* from استر *ester* or ستارا *sitaurau, a star*; مهمان *mehmaun, a stranger or guest*; میشاخ *meeshach, a vine branch*; ملزار *melzaur, a vineyard*; وشتي *vashtee, a beautiful* or *excellent woman.* Many other examples might be given, but theſe may be ſufficient to convince any reaſonable perſon of the veracity of our deductions.

There is yet another circumſtance which might, if properly attended to, throw great light on the hiſtory of remote antiquity; we mean the valuable remains of "thoſe ſculptured figures, and myſterious inſcriptions, that ſtill decorate the walls of the royal apartments, where the victorious Alexander celebrated his triumph over the fallen Darius, (دارا ب Darab,) and in which the lovely Thaïs, by the ſide of the Grecian hero,

'ſat like a blooming Eaſtern bride,'

and, but too ſucceſsfully, urged him to deſtroy, in one fatal hour of amorous intoxication, the metropolis of the Perſian empire, and of the world, with one of the nobleſt productions of human labour and ingenuity, the magnificent palace of the ſons of Cyrus *."

Among the curious figures on the monument of Ruſtam, in the neighbourhood of Perſepolis, are thoſe which are ſuppoſed to have been intended as effigies of that celebrated warrior and his favourite miſtreſs; but the lower parts are concealed amid devouring heaps of rubbiſh, which perhaps hinder us from viewing ſome valuable inſcriptions relative to that hero of antiquity. And among the antiques found at Babylon and Perſepolis, the moſt curious, accord-

* Vid. Ouſeley's Perſian Miſcellanies, Introd. p. xv.

ing

ing to the Chevalier Clergeau de la Barre, were ſeveral volumes of parchment, covered with characters hitherto undeciphered, and an emerald of two inches long, containing the figure of Alexander, engraven with ſuch exquiſite art as to be only diſcernable when placed in a particular point of view between the eye and the light: a wonderful ſpecimen this of the extenſive powers of the ancient Aſiatic artiſts *.

It is not an improbable conjecture, that many of the ſculptured marbles of Perſepolis are the faithful depoſitories of ſome very valuable and important matters. Their inſcriptions may contain records of illuſtrious actions, the memory of which has long been loſt; political regiſters of the mightieſt empire in the univerſe; or religious myſteries, inſcribed in characters, perhaps but little known, or not ſufficiently inveſtigated: nevertheleſs, we cannot help indulging the fond idea, that if our travellers were to pay a due attention to the exact copying of the inſcriptions about that ancient city, and to conſult the moſt intelligent inhabitants of the neighbourhood relative to their form and conſtruction, and likewiſe their connection, ſomething conſiderable might be done towards decyphering thoſe remains of antiquity, which hitherto appear to have baffled the reſearches of modern inveſtigators †.

Such

* See Ouſeley's Perſ. Miſc. Introd. p. xvii. and chap. v. p 97, 114, &c. and alſo an engraved delineation of the figures of Ruſtam and his miſtreſs in Le Bruyn's Travels.

† To prove, in ſome ſort, that our ideas relative to the decyphering of ancient inſcriptions are not ill-founded, we ſhall juſt beg leave to advert to the Cufic inſcription which was animadverted upon in the ſeventh volume of the Archæologia, under the title of "Obſervations on an ancient Pillar with an Inſcription, ſuppoſed to be in the Cufic Language;" and which puzzled all the Arabic ſcholars, domeſtic and foreign. "There has fallen into my hands (ſays an intelligent writer in that invaluable Miſcellany, The Gentleman's Magazine, for March, 1799,) a little eſſay on this inſcription, by the learned Tychſen, provoked at the indirect inſinuations of a foreign reviewer, that there was no perſon in the ſeveral univerſities of Germany capable of explaining

Such is the hiſtory of the Perſian language we have collected from the labours of the gentlemen before mentioned, who made the Eaſtern tongues their peculiar ſtudy for many years; and there are a great number of arguments to ſhew that a knowledge of the Perſian language ſhould not be neglected by any whoſe avocations render it neceſſary for them to travel to the Eaſt; ſince without it they cannot acquit themſelves to the Company in a juſt and proper

explaining the Cufic monuments. Without enquiring into the failure of thoſe who attempted it in the Archæologia, or inſiſting on the decided preference given by the learned body of Engliſh Antiquaries to Mr. Bohun's tranſlation, made up of mere fictions, Mr. Tychſen labours to guard incautious readers, little verſed in theſe ſtudies, from the impoſing authority of the ſix great names, who have given as many interpretations of the ſix lines in queſtion, very differently repreſented in copper and wood. Profeſſor Hunt, of Oxford, could make out no more than the common Alkoranic ſentence at the beginning, and the date. Profeſſor Chappelow, of Cambridge, left every thing but the firſt line at gueſs. Mr. Bohun, as if to impoſe on the unlearned, or to conceal his own ignorance, firſt put the Cufic writing, which he did not underſtand, into Latin hieroglyhics, and then made out a wonderful meaning, and laboured hard, to no purpoſe, to reconcile his fiction with hiſtory. Mr. Coſtard, whom the Reviewer (Gent. Mag. Vol. LV. p. 465.) conſults, ſaw farther, and more clearly. Caſiri gave his ſenſe of it. Pizzi, the Arabic profeſſor at Madrid, explained only the firſt and laſt lines." But Mr. Tychſen gave a tranſlation into Latin word for word; which verſion is preſerved Gent. Mag. 1799, p. 188. This then being the caſe, ſurely we may not deſpair of ſeeing a tranſlation of the ancient Perſepolitan and other Eaſtern inſcriptions. Sir W. Ouſeley is of opinion (Perſ. Miſc. p. 2.) that, through the medium of the regular Niſkhi hand-writing, we may trace the form of the upright Cufic, (the proper character of the ancient Arabs,) in the graceful flouriſhes of the Perſian Taleek, and even in the uncouth combinations of the Shekeſteh hand.

It may not be amiſs if, ſince we have been ſpeaking of ancient inſcriptions, we refer the reader, who has leiſure and inclination to purſue this path of ſcience, to the following works on Oriental literature, viz. "Davidis Millii diſſertat. de Fabul. Orient." p. 77. 4to, Leyden 1743. The Works of Hyde, Kæmpfer, &c. The Travels of Herbert, Chardin, Le Bruyn, and Niebuhr. The "Eſſai ſur l'Hiſtoire du Sabeïſme," by the Baron de Bock, 4to, 1787, Halle; and 12mo, 1788, Metz. The Baron aſcribes to the venerable ruins of Perſepolis a degree of antiquity of more than 3000 years before the Chriſtian æra, but he is of opinion, that "leurs inſcriptions dans une langue qu'on regarde comme perdue, peuvent mener aux découvertes et les plus nouvelles et les plus intereſſantes." "Quatuor Opuſcula Antiquitates Orientales illuſtrantia." by the learned Swediſh Profeſſor Tychſen, 4to, Roſtock, 1794. "Memoires ſur diverſes Antiquités de la Perſe," by A. J. Silveſtre de Sacy. Vid. Perſ. Miſc. pp 2, 3.

manner,

manner, nor tranſact their buſineſs with any tolerable degree of ſatisfaction to themſelves. This being the caſe, we ſhall mention a few particulars relative to the neceſſity of their acquiring a competent knowledge of it.

No negociation of importance, whether for the purpoſes of friendſhip, alliance, or treaty, can be properly carried on by the ſervants belonging to the Eaſt India Company, without a moderate acquaintance with the rudiments of the Perſian language. Indeed the want thereof has been frequently attended with fatal conſequences, eſpecially when native interpreters (ſome of whom from pecuniary motives, or from being in ſervitude, will betray any truſt,) have been employed in our tranſactions with the princes of Hindooſtaun. This circumſtance alone points out the abſolute neceſſity of entruſting the execution of our important concerns to none other than European gentlemen. "Nothing can be more abſurd and dangerous, ſays Mr. Davy, Perſian ſecretary to Sir Robert Barker, than for the government in India to rely on the honour and integrity of natives for the tranſaction of weighty political matters." Hence the acquirement of the Perſian tongue is requiſite for all gentlemen who receive appointments to ſituations in the Eaſt, whether of a civil or of a military nature.

The Perſian is conſidered as the polite language of the extenſive country of Hindooſtan, therefore the acquiſition of it is of much greater conſequence for all thoſe who would keep company with the higher circles, as every perſon going out under the auſpices of the Eaſt India Company are, more or leſs, obliged to do. And it is eaſy to prove, as Mr. Davy, with great propriety, obſerves, that if the Company's civil ſervants were generally acquainted with the Perſian, they would find themſelves

enabled

enabled to fill every department in which they could poſſibly be placed, without the aſſiſtance of any medium whatever *.

If we take a view of the ſtudy of the Perſian tongue in a commercial light, much may be advanced in its favour. In the weſtern provinces of Hindooſtan, particularly thoſe which border on the empire of Iraun, the Perſian is uſed in all mercantile tranſactions. If, then, this language were more attended to, as Mr. Davy continues, "hundreds of Sircars and Banians, who now eat up two-thirds of the merchants' profits, oppreſs the country under the name of Engliſh Gomauſhtehs, and brand the characters of their maſters with infamy, might be diſcarded and turned adrift; or at leaſt meet with ſuch checks, as would, in a great meaſure, put a ſtop to their rogueries."

The ſtudy of the Perſian language, is likewiſe by no means unworthy the attention of the Military, for this plain reaſon; becauſe it is the beſt, and indeed the only road to a perfect acquaintance with the language of Hindooſtan; without which, no officer, however great his military abilities, can be eſteemed properly qualified to command a battalion of the native troops. The loſs of more than one detachment from that very deficiency, has proved this beyond diſpute. It may be added, that an officer on a detached command, muſt always have occaſion to correſpond, ſometimes to negociate, with the chief men of the diſtricts and provinces,

* In the Eaſt gentlemen appointed to particular offices are often, through want of a knowledge of the Perſian, compelled to take into their ſervice a number of ſircars or native clerks; to whom, on account of their own dificiency in the language, they are obliged to delegate a great part of their authority, to pay an implicit attention to their advice and opinions, and, what is infinitely more injurious, to receive, from their mouths, an account of the complaints and grievances of the ſubject, though the complaints are frequently levelled againſt thoſe very agents, and the grievances alledged moſtly originate from their knavery, avarice, and extortion.

where he may be, or through which he may have occaſion to paſs; and theſe negociations, however trifling they may at firſt appear, have been frequently known to lead to matters of vaſt importance. This is another, and, I think, no bad reaſon, why an officer ought to be acquainted with the Perſian and Hindooſtanee languages.

Again: the advantages ariſing from a knowledge of the Perſian to gentlemen in India have not, till within theſe few years, been perfectly underſtood. In fact, its general utility has not exiſted but from that period, when the Company found it neceſſary to place the entire adminiſtration of the provinces of Bengal and Bahar in the hands of their own proper ſervants. It is therefore reaſonable to ſuppoſe, that a circumſtance which did not immediately ſtrike many of the ableſt of their ſuperior officers abroad, could not ſuddenly engage the attention of their adminiſtration at home. And hence we muſt account for the little encouragement hitherto given to the ſtudy of the Perſian language. The miſt, however, is now diſperſing, and the Company, very wiſely, deſire perſons appointed to ſituations in the Eaſt to cultivate an acquaintance with the Perſian and Hindooſtanee tongues, rightly judging, that by ſuch acquirement their affairs would be likely to be better conducted, and their ſervants would be leſs liable to impoſition.

And we cannot too much applaud the conduct of the preſent Governor General and the Council in the Eaſt, who, we are given to underſtand, liberally reward thoſe gentlemen of their eſtabliſhment who improve in the knowledge of the Eaſtern tongues. In order to render the ſtudy of the Perſian and other native dialects more worthy the attention of their ſervants, the Eaſt India Company have eſtabliſhed a college in the Eaſt, where every perſon unacquainted with thoſe tongues at the time of their arrival in India

will

will be compelled to purſue their ſtudies, and this before they can hope for preferment *. This laudable exertion on the part of the Company, we repeat with ſatisfaction, has in ſome ſort had the deſired effect; for many gentlemen, going out to India as Writers or Cadets, have applied themſelves to the ſtudy of it before they left the ſhores of Britain; and if this were attended to by every one before he went from England, we are conſcious, he would have no cauſe to regret his having paid attention to it in his native land; for his advancement would be more rapid, and the pains he had taken would be amply repaid.

The very learned and excellent Profeſſor White too, in the Preface to his edition of the Inſtitutes of Timour, thus expreſſes himſelf on the utility of being acquainted with this branch of erudition: "The ſuperiority which a knowledge of the Perſian language confers on its poſſeſſors in our Eaſt India Settlements is allowed by all whoſe civil or military ſtations have obliged them to reſide in thoſe countries."

Indeed, were there no other reaſon, the remarkable ſimplicity of its conſtruction, the exquiſite beauty, and uncommon copiouſneſs, obſervable in thouſands of works in every branch of ſcience, which the learned men of Perſia have produced, would alone be a ſufficient ſtimulus to cauſe many to endeavour to acquire a perfect knowledge of it, that they might have an opportunity of reading thoſe works in their original tongue.

It is true, however, that there ſubſiſts, at preſent, ſome difficulty in procuring copies of Perſian works, by far the greater part of them ſtill remaining in MS. But even this difficulty is

* For a particular account of the college at Calcutta, ſee the Aſiatic Annual Regiſter, for 1800, p. 104, & ſeqq.

every

every day leſſening; and as gentlemen return from the Eaſt, the valuable MSS of that part of the globe, and the books printed in the Company's Settlements, are brought into our nation. Beſides, by our late conqueſts in the Myſore, the valuable and extenſive library of the late Tippoo Sultaun has fell into our hands, and is now depoſiting in a commodious apartment at the India Houſe, where a librarian is appointed *. From this circumſtance alone an immenſe number of MSS will now be placed in that depoſitory, which we humbly hope will not be with-held from the ſervice of any gentleman who may have leiſure and inclination to purſue the ſtudy of Oriental literature.

The Perſians have already been conſidered as peculiarly lively and animated in their various walks of literature, inſomuch that they have been called, "a people remarkable for a warmth of fancy, unknown to the inhabitants of colder climates." That ſuch a race of men, whoſe tempers were habituated to vivacity, ſhould ſometimes have indulged themſelves in compoſing extravagant romances or unintereſting fables, wherein imagination may obſcure the taſte, or caſt a kind of veil over the eyes of mature judgement, is by no means to be conſidered as a matter of aſtoniſhment. But, to paſs by the writers of romance and fabel, hundreds of which are to be found in every nation famed for the polite

* Charles Wilkins, Eſq. a gentleman as liberal in his opinions as he learned in the languages of the Eaſt. He is the firſt Shanſcrit ſcholar in this country, and has gratified the curioſity of the public with a tranſlation of the "Geeta," and likewiſe of the "Heetopades of Veeſhnoo Sarma, in a Series of connected Fables," from that language. The very honourable teſtimony bore to this gentleman's abilities obliges us to mention, that he wrote the valuable catalogue, with obſervations, of the numerous collection of Shanſcrit, Perſian, Arabic, Hindooſtance, and Chineſe Manuſcripts, preſented by Sir William and Lady Jones to the Royal Society; which Catalogue is inſerted in Sir W. Jones's Works, and to which we refer the reader.

arts,

arts, whoever ſhall make the Perſian language his ſtudy, ſo as to be able to read the works of the more eminent authors in their native tongue, will never conceive the time miſ-ſpent in attaining to a grammatical knowledge thereof. He will, in the شاه نامه فردوسي "Shah nameh (The Book of Kings) of Furdooſee," find an ample collection of heroic poems on the ancient hiſtory of Perſia, which alone would repay all the trouble and expence he might have been at in acquiring the language *. In the ديوان حافظ "Dewaune Haufez," or "Odes of Haufez," he will meet with a glow of fancy, tempered with a delicacy of ſentiment, and conveyed in an elegance of language, ſcarcely to be found in any other writer of ancient or modern date. His writings are juſtly eſteemed in the Eaſt, as well as in the Weſt, by every perſon of refined taſte; a ſufficient proof of which we may diſcover in the frequent quotations made from them by authors of the firſt celebrity even of our own country, particularly the elegant and learned Sir William Jones, the Rev. Mr. Hindley, &c. &c †. To theſe may be

* This highly and juſtly celebrated work conſiſts of 60,000 diſtichs, or 120,000 lines. Vid. Richardſon's Dictionary, vol. I. art. شاهنامه Shahnameh. Father Angelo, author of "Gazophylacium Linguæ Perſarum," who went a miſſionary to the Eaſt in 1663, ſays, p. 199, that the language of this work is conſidered, in Perſia, as the idiom of their ancient kings and heroes; and that it is ſtill ſpoken in the province of Shirvaun, near the Caſpian Sea, by a people who live in tents. See alſo above, p. 10. A fine copy of the Shah Nâmeh was lately purchaſed by the Editor. There are ſeveral in this country. In the Britiſh Muſeum there is an excellent copy of it, decorated with ninety-one very beautiful miniature paintings, executed in the beſt ſtyle of Indian artiſts, as appears from their names marked in the pictures. From the number and excellence of theſe paintings, the MS. has been highly valued: among the different Aſiatics who have in turn poſſeſſed it, and marked it with their names and ſeals, one has noticed that he paid for it the ſum of ſeven hundred rupees, (about 70*l*); and another, in a more recent hand, remarks that it coſt him 1500 rupees, (about 150*l*.) Vide ſupra, p. 19.

† We cannot help availing ourſelves of this opportunity to mention ſome particulars relative to our favourite poet Haufez, which did not occur to us at the time of writing the note beginning in p. 27 above, and ending in p. 33.

"We

be added, كليات سعدي Kulleeaut Sadee, "The whole Works of Sadee," upon moral ſubjects; which are, as Sir W. Jones expreſſes

We may here remark, ſays the Rev. Mr. Hindley, (what, indeed, has been frequently done by others), that there is no work in Perſian literature more deſerving the attention of the learned, than this work of Haufez. Independent of its literary beauties (which clearly place it, if not firſt, at leaſt in the firſt rank amongſt the moſt ſplendid compoſitions in that elegant language), it has the merit of illuſtrating, in a conſiderable degree, the manners, not only of a magnificent and intelligent people, at a period highly refined and poliſhed, but of other great kingdoms and principalities of Aſia. Princes, ſtateſmen, warriors, poets, learned and venerable characters, of various courts and countries, are frequently alluded to throughout the poems; and next to Sadee and Furdooſee, we may rank our author as one of the moſt correct in ſtyle, and as one in whom we may expect to find ſome of the leaſt corrupt remains of the pure and ancient Perſian. The few Gazls hitherto printed and explained, have ſpoken ſufficiently for themſelves with the learned world, to raiſe an anxious wiſh for the publication of the whole ſeries: and from the ſpecimens already given of the Commentaries, we are authorized to conclude, that the untranſlated part muſt contain much new and curious matter, intereſting, no doubt, to the Oriental hiſtorian, philologiſt, and philoſopher, ſince the beſt copies of the dewan are known to contain at leaſt *five hundred ſixty-nine* gazls, *fourteen* * only of which have been regularly publiſhed, with theſe elucidations.

Haufez himſelf, his Commentators, and other writers, are amply deſcriptive of the effect his poetry had in thoſe times. So extravagant indeed was the general enthuſiaſm of thoſe days, that national veneration ſeems to have carried its fondneſs for him into a wild and frantic ſuperſtition, as may be inferred from many wonderful narratives of ſerious appeals made to the ſuppoſed oracular and ominous influence of theſe compoſitions, both at and after his death †. An old anonymous Perſian poet, preſerved by Soodee, declares, that "the delicate ſuavity of theſe gazls is completely unparalleled in the productions of any poet whatever:" and in truth Haufez is but too often found, like Horace, trumpeting forth his own praiſe, and pluming himſelf on the univerſality of his fame, from the extenſive celebrity of his works over the then known world.

We have abundant evidence of the operation of his poetry on ſucceeding ages, from a variety of ſources, but particularly from the reſearches of grammarians, as will very fully appear on conſulting Soodee's Introduction to his Paraphraſe on the Dewan, where, with all the panegyrical and enthuſiaſtic phraſeology of an admiring Muſulmaun, he aſſerts, that the poeſy of Haufez derived "its innate grace from having been bathed in the water of life, and that it equalled the virgins of Paradiſe in beauty;" and from the narratives of various travellers. Again, we are aſſured, on the authority of gentlemen belonging to the Honourable Eaſt India Company's ſervice in Hindooſtaun, that, even at that diſtance from Sheerauz, the gay and

* In the "Specimen Poeſeos Perſicæ," the title of which truly claſſical work ſets forth *ſixteen (ſexdecim)* gazls, yet the text only contains *fifteen*, and only *fourteen* are accompanied with Soodee's Commentary.

† See above pp. 31, 32.

lively

preſſes it, " written with all the elegance of the Perſian language." Likewiſe, the ſublime and ſpirited works of Khaukaunee, Jaumee, Ahlee,

lively airs of their mirth-inſpiring Perſian are more frequently introduced in their muſical feſtivities, than the compoſitions of any other poet, however celebrated, whether native or foreigner, Hindoo or Muſulmaun, either of Bengal or Dekkhan.

The old tomb of Haufez is deſcribed by Kœmpfer, and the new one of fine white marble from Tauris, eight feet in height and four in breadth, ſince raiſed by Kerim Khaun, is deſcribed by Captain Francklin as ſhadowed by the poet's beloved cypreſſes; a fine copy of the works of Haufez is likewiſe continually placed there; and his portrait, ſeemingly about the age of thirty-ſix years, with a freſh roſy complexion, large whiſkers, and habited in the old Perſian dreſs, is yet preſerved in the magnificent building called Heft Tun. Kœmpfer has only given us part of his epitaph; but the following is ſupplied from a more complete copy:

تاریخ خواجه حافظ
هفت و نود و یک بحکم لم یزلي
جهان فضل و هنر در جوار یافت
یگانه سعدي ثاني محمد حافظ
از ین سراچه فاني بباغ جنّت رفت
چراغ اهل معني خواجه حافظ
که شمعي بود از نور تجلي
چو در خاک مصلا ساخت منزل
بجو تاریخش از خاک مصلي

" In the year ſeven hundred ninety and one,
A world of excellence and genius departed to the reſidence of mercy.
The incomparable, ſecond Sadee, Mohammed Haufez,
Quitted this periſhable region, and went to the garden of Paradiſe.
Khojeh Haufez was the lamp of the learned;
A luminary was he of a brilliant luſtre:
As Moſella was his choſen reſidence,
Search in Moſella for the time of his deceaſe."

In explanation of the laſt Perſian verſe, it may be neceſſary to add, that the ſingle letters in the words خاک *Khauk* and مصلي *Moſella*, when added together according to the numerical

value

Ahlee, Anvaree, Nezzaumee, Katebee, and others. --- In hiſtory are The Garden of Purity, by Mirkhond; The Hiſtory of the Life of Sultaun Akber, by Abu Fazl; The Ayeen Akbery, written by a ſociety of learned men at the inſtigation of Sultaun Akber, and containing a hiſtory of the Indian empire, which work Sir W. Jones ſtrongly recommended a tranſlation of *; The Hiſtory of

value of the Perſian letters, are equivalent to the year of the Hejira 791, and of Chriſt 1340, the period of the death of Haufez: it may be thus repreſented;

خ	600
ا	1
ک	20
م	40
ص	90
ل	30
ي	10
	791

The difference of dates mentioned here and in p. 30 above, we ſhall not attempt to reconcile, but ardently wiſh that ſome gentleman poſſeſſed of the fact, would communicate it to the public. The engraved repreſentation of our poet's tomb given by Kœmpfer, and a poorly executed one it is, is the only one extant that we know of. The venerable monuments, the beautiful buildings, and the ornamental ſtructures of ill-fated Perſia, unfortunately, as in the days of Sadee, remain a prey to the armies of contending chieftains, or the temporary and caſual abode of rapine and faction; that wretched country in the words of the poet, being yet thick "entangled with tumult like the hair of an Ethiop." See that beautiful paſſage in the preface to the Guliſtaun, (edit. Gentii, fol. p. 12. l. 15, &c.) where the moral ſage mentions his reaſons for quitting his native ſoil, and commencing traveller. See above, p. 35. and Mr. Hindley's Perſian Lyrics, Introduction, p. 22.

* This work we are happy to find has been tranſlated into Engliſh by that ingenious ſcholar Mr. Francis Gladwin, to whoſe memory a very conſiderable ſhare of praiſe is due, for his unremitted endeavours to promote the ſtudy of the Perſian language. Among other things he has favoured the Perſian ſtudent with a large Grammar of that language entitled "The Perſian Moonſhee," a work replete with information: "A Compendious Vocabulary Engliſh and Perſian," publiſhed in 1780; and ſince, by the ſame author, in 1797, a counter-part in Perſian and Engliſh. But

of Nader Shauh, by Mirza Mahadee; The Inſtitutes of Timour (improperly called Tamerlane) originally written by Timour himſelf in the Mogul language, tranſlated into Perſian by Abu Talib Alhuſſeini, and thence into Engliſh by Major Davy, an excellent edition of which has been preſented to the world by the learned Profeſſor White of Oxford*.--- The "Bahar Daunuſh; or Garden of Knowledge; a Romance, by Einaiut Oollah," tranſlated into elegant Engliſh by Capt. Jonathan Scott, in three volumes, crown 8vo. This work of Einaiut Oollah is a moſt highly finiſhed piece; and we cheriſh the fond idea of ſeeing the original given to the public by ſome Orientaliſt who has leiſure to ſuperintend the printing of the work. But operations of this nature ſhould not be undertaken without a liberal ſubſcription, ſince no private gentleman would chuſe to riſk the publication of a work, the ſale of which might be precarious, and becauſe he might not be reimburſed the expence incurred in conducting it through the preſs, for ſeveral years. Mr. Scott, in his addreſs to the reader, ſays, Sir William

But to return to the Ayeen Akbery: he informs us, in his preface, that "the emperor Jilaleddeen Mahommed Akber, the ſixth in deſcent from Timour, was born at Amerkote in A. D. 1542; was proclaimed emperor in 1556, being then thirteen ſolar years and four months old; and he died at Agra in 1605, aged ſixty-three years and one day, having reigned forty-nine years eight months and one day. His body lies interred in a magnificent mauſoleum in the cemetery of Sekundra, near that city.— I have rather avoided rendering this Tranſlation ſtrictly literal, that I might not diſguſt the reader; but, at the ſame time, I have endeavoured, to the beſt of my abilities, to make the author ſpeak in ſuch a manner as I conceive he would have done had he written in Engliſh; never taking the liberty to obtrude any expreſſion that is not to be found in the original, nor omitting any thing that can be deemed in the ſmalleſt degree eſſential in the grand deſign of the work. In the original, every regulation is introduced by a proluſion of fulſome and laboured praiſes of Akber, which to an Engliſh reader would be inſufferable; and therefore I have generally ſuppreſſed them. I have alſo entirely omitted Fizee's poem of about 600 couplets, in particular commendation of every perſon who at that time held even the ſmalleſt office at court; as from the inſignificancy of the ſubject, it would have made but a poor figure in Engliſh prose.

* Extracts from this work, relative to the conduct and policy of Timour, are given in this volume.

Jones has juſtly obſerved, that prefatory introductions have been generally omitted by tranſlators, though they always contain the richeſt ſtores of language, as Perſian authors generally exert in them their utmoſt powers of rhetoric. The Orientaliſt who may have read the originals of the Preface and Introduction to the Bahar Danuſh, knows, that they are eſteemed as models of compoſition, and very difficult to tranſlate." We ſhall mention one more work of this nature, and that is "The Bakhtyar Nameh, or Story of Prince Bakhtyar and the Ten Viziers; in a Series of Perſian Tales:" tranſlated by Sir W. Ouſeley, from a MS. in his own collection, which he has accompanied with the original text.--- Beſides theſe there are innumerable works on Philoſophy, Aſtronomy, Logic, Rhetoric, and other ſciences; among which نگارستان جوینی Negariſtaune Jouinee, the Gallery of Pictures, by Jouinee, a miſcellaneous work upon moral ſubjects, in proſe and verſe, well calculated to furniſh the ſtudent with an infinite variety of anecdotes and facts relative to the manners and cuſtoms of the Eaſt, and which he will perceive are moſt beautifully applied to the purpoſe of moral inſtruction; and هزار یک روز Huzaur yek roz, "The Tales of a thouſand and one Days," deſerve particular notice.

It would be unneceſſary to ſay more on the works of the Perſian writers, ſince enough has been mentioned to ſhew, that the language is neither barren nor uncouth. All that remains to be obſerved is, that the following pages were ſelected with a view to facilitate the acquirement of the Perſian tongue, and to render leſs rugged the paths of Oriental literature.

AD-

ADDITIONS AND CORRECTIONS.

Add to the Note in p. 3. With regard to the ancient languages of Perſia, we may likewiſe obſerve, with Sir W. Ouſeley, Or. Coll. II. p. 311, that the chief value of Mr. Guiſe's collection conſiſts in the numerous Zend and Pehlevi manuſcripts, treating of the old religion and hiſtory of the Parſees, or diſciples of the celebrated Zoroaſter, many of which were purchaſed, at a very conſiderable expence, from the widow of Darab, who had been, in the ſtudy of thoſe languages, the preceptor of M. Anquetil du Perron, at Surat; and ſome of the manuſcripts are ſuch as this inquiſitive Frenchman found it either impoſſible or very difficult to procure. The principal of theſe were; 1. The Vendidad Sadè; a very large and finely written volume in folio; of which M. Anquetil du Perron has given a tranſlation: See Zendaveſta, vol. I. part. II.--2. Another large and finely written folio volume, containing the Vendidad Sadè, Izeſchne Sadè, and Viſpered Sadé, in Zend; written A. D. 1670.--3. Another volume containing the Vendidad Sadè, with a commentary in Pehlevi.---4. Another thick 4to volume, containing the above works in Zend, except the commentary in Pehlevi; together with the Viſtaſpee Ieſcht, in Pehlevi, Pazend.---5. A 4to volume, containing one of the ancient Parſi Ravayets, or traditions.---6. An octavo volume, containing the Sirouze, in Pehlevi; the Izeſchne Karia, and Afrin Gahanbar.---7. An octavo volume, containing the Neaeſchs Ieſcht, in Pehlevi and Sanſcrit.---8. A volume, containing only a few words written in each page, which it appears, were to have been filled up with explanations From the modern

Perſian

Perſian title, Loghat Zend, it may be ſtyled a Vocabulary of the Zend Language---9. A ſmall volume, containing a vocabulary of Pehlevi and Zend; alſo two treatiſes on the Pazend language, the Parſi Religion, and Aſtrology.---10. An octavo volume, containing the Daroun Sadè, in Zend, and in the Indian of Guzerat: this work is part of the Parſi liturgy.---11. An octavo MS. containing the Purſheſh Paſokh, in Pehlevi.---12. The Minokhered, in Pehlevi and Sanſcrit.---13. An octavo volume, containing the Vadjerguerd, or a collection of prayers which accompany certain ceremonies. The above works may be ſufficient to prove, that neither the Zend nor the Pehlevi are entirely loſt, as has been aſſerted; but, on the contrary, if thoſe writings were carefully peruſed, a great part, we apprehend, of both theſe languages, might be preſerved. See alſo the extracts from Sir W. Jones's ſpeech, pp. 38-47.

Page 4, *line* 24, *dele* of

Page 8, *line* 4. The oldeſt Perſian poems which have come to my knowledge, ſays Sir W. Jones, are thoſe of Furdooſee, &c.--- and truly they are the moſt ancient Perſian poems we remember to have met with; but the تاريخ كبير Tareekh Kubeer, by the celebrated Tabari, whom Mr. Ockley, in his Hiſtory of the Saracens, properly ſtyles, "the Livy of the Arabians, the very parent of their hiſtory," (vol. II. Introduction, p. xxiii.) is an older compoſition, and may be conſidered as a ſpecimen of the pureſt and moſt ancient Perſian, after the Pehlevi had ceaſed to be the prevailing dialect of Iraun. The original work, in Arabic, cannot any were be found complete; but the Perſian tranſlation, which was made Anno Hegiræ 350, (A. D. 961,) has not only preſerved the traditions recorded by Tabari, but contains much curious additional matter, eſpecially on the ſubject of Perſian hiſtory and antiquities, the

the religion of the fire-worshippers, &c. &c. This circumstance induced a learned Orientalist to regard the translation as more valuable than the original. (Vide D'Herbelot, Art. THABARI, *Tarikh al Thabari.)*

Tabari died A. Heg. 310, (A. D. 922;) the translation was made, as above said, A. H. 350, (A. D. 961 ;) and Furdoosee, whose Shah Nameh was generally esteemed the most ancient composition in the reformed language of Persia, died A. H. 411, (A. D. 1020, --- or 1021, as mentioned above, p. 16;) so that the translation of Tabari's Chronicle must be allowed to precede, in point of antiquity, the admirable heroic poem of the Persian Homer. (Vide Orient. Coll. vol. III. p. 155.) An extract from this Chronicle will be given in a future part of this work.

Page 16, *line* 6, *for* is *read* as

Page 24, Note, *line* 21, *for* severa *read* several

Page 26, Note, *line* 3, *for* arraged *read* arranged

Page 33, *line* 2, *for* Perfian *read* Persian

Page 34, *line* 3, *for* not *read* nor

Page 36, *line* 3, *read* with the object

Page 48, *line ult. read* observed

Page 50, *line* 3. In Persia, India, &c.---That the roofs of the houses in the Eastern nations were made flat, with a platform of plaster, and a battlement or balustrade to guard against accidents, in every early times, is evident from the Hebrew Scriptures. Thus, in Deut. xxii. 8. it is said, "When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thy house, if any man fall from thence." The Asiatics used these roofs for various purposes: Rahab concealed the two spies which were sent from Shittim, among the flakes of

 flax,

ſlax, which ſhe had laid to dry upon the roof of her houſe. See Joſhua, chap. ii. It was upon theſe roofs too, that the Aſiatics enjoyed the cool of the evening; for it is mentioned, 2 Sam. xi. 2. that "it came to paſs in an evening-tide, that David aroſe from off his bed, and walked upon the roof of the king's houſe," &c. Here alſo they performed their devotions. See Iſa. xv. 3. Zeph. i. 5. Acts x. 9. In the feaſt of tabernacles they made booths on the roofs of their houſes. See Neh. viii. 16.

Page 51. Genealogy has conſequently long being cultivated with ſingular attention. --Add the following Note on this paſſage: That this has been the practice of the Eaſtern nations, from the earlieſt ages, the ſacred writings of the Old Teſtament afford many and abundant proofs: but there is no neceſſity to particularize them in this place ſince every perſon, who is at all acquainted with its contents, muſt be fully ſatisfied on this head. It is likewiſe remarked by Godwin, that "the whole body of Iſrael, or the Hebrew nation was divided into twelve tribes, and that public records were kept, wherein every one's genealogy was regiſtered, to manifeſt to what particular tribe he belonged."

Page 52, *line* 13, *read* the great

Page 60, *line* 21, *for* ſabel *read* fable

THE

THE

FLOWERS

OF

PERSIAN LITERATURE.

DESCRIPTION OF THE GARDEN OF IRIM.

Tranſlated from تحفة المجالس Tohfet al Mujalis,
JONATHAN SCOTT, Eſq.

آورده اند که چون شداد که
پادشاه یمن بود اوصاف بهشت
شنید گفت مرا به بهشت
احتیاج نیست من خود بهشتي
سازم که کسي مثل آن ندیده
باشد پس عمال خودرا فرمود که
مکاني قابل بنا جنیتي پیدا کنند
ایشان بتفحص هر سو شتافتند
تا مکاني خوشهوا و مرتفع در
حوالي شام یافتند پس صد
امیررا از ندیمان خود متعین فرمود
که استادان و هنروران از هر دیار
و کشور آوردند و ملوک هند و

THEY have related, that when Shuddaud, who was Sovereign of Yemen, heard the deſcription of Paradiſe, he ſaid, "To me for Paradiſe there is no neceſſity; I, myſelf, will make a Paradiſe of which any man the like cannot have beheld." Then he commanded his officers that they ſhould explore a ſpot for forming a garden. They in ſearch to every quarter haſtened, until a ſpot of pleaſant air, and elevated in the borders of Syria they found. Then an hundred chiefs of his courtiers he appointed, that they might bring maſters and ſkilful perſons from every country and kingdom.

Alſo

روم و شهریاران هرموز و غیره را
فرمان داد که زر و سیم
و در و گوهر انچه در دیار ایشان
یافته میشد ارسال کردند
انگاه شروع در بنا کرد خشتي
از زر سرخ و خشتي از سیم
سفید بکار گذاشتند و در فرجهاي
و مفصلهاي انهاي در و گوهر
نصب نمودند گویند هر روز چهل
قطار شتر پر بار زر و سیم و
در و گوهر صرف میشد

Alſo the monarchs of Hind and Greece, and the ſovereigns of Ormuz, &c. he commanded, that of gold and ſilver, and pearls, and precious ſtones, whatever in their countries was found, they ſhould ſend. At length he began on the ſtructure. A brick of red gold, and a brick of white ſilver, they layed alternately, and in the joinings and diviſions of them fixed pearls, and precious ſtones. They ſay, daily, forty kittar of camels, fully laden with gold, and ſilver, and pearls, and precious ſtones, were made uſe of.

سراي بستاني طرح کردند مشتمل
بر هزار کوشک و دیوار و سقف
همه از خشت زرین و سمین و بر دور
ان دو هزار غرفه و هزار رواق و
ایوان بود و تمام دیدار بدر و
لعل و فیروزه و زبرجد و غیره
جواهر مرصع کردند پیش هر یکي
از غرفهاي درختان طلا و نقره
افراخته بر کهاي ان از زبرجد
ساختند و بجاي بار خوشهاي
مروارید اویخته و بر زمین مثل
ریگ مشک و عنبر و زعفران
ریخته ما بین دو درخت سیمین

They erected a country palace, containing a thouſand courts, and the walls and roofs all of gold and ſilver bricks, and round them two thouſand rooms and one thouſand veſtibules wore. Alſo all the walls they ſet with pearls, rubies, emeralds, amethyſts, and other gems. Before each room, having ſet up trees of gold and ſilver, they made the leaves of amethyſts. In the place of fruit, cluſters of pearls having hung; and on the ground, like ſand, muſk, amber, and ſaffron having ſtrewed; between two trees of ſilver and gold they planted a fruit tree, that to amuſe,

and

و زرین درخت میوه کاشته
بودند که ان از برای تفرج
کردن و این از جهت خوردن
القصه بعد پانصد سال باتمام
رسید انرا گلستان ارم نام
کردند و شداد کفر نهادرا از
انجام ان اعلام نمودند شداد با
عظمت و شوکت تمام از
دار الملک خود با خیل و حشم
بشوق لقاان نهضت نمود چون
متصل آن رسید دویست هزار غلام
امرادرا که از دمشق با خود
برده بود چهار فرقه ساخت و در چهار
میدان که در خارج باغ مهیا نموده
بودند متیعن کرد

خود با خواص سوار متوجه
گلستان گردید چون اسپرا خواست
که جولان دهد شخصي بانگي
عظیم برزد چنانچه شداد به خود
لرزید چون نظر کرد دید شخصیرا
در کمال یهبت و صلابت و گفت
تو کیستي گفت مالک الموت
ام و امده‌ام که جان پلید ترا قبض
کنم شداد گفت چندان مهلت

and this to be caten. In ſhort, after five hundred years, it arrived at its completion. This they ſtyled the roſe-garden of Irim, and informed the infidel-minded Shuddaud of its completion. Shuddaud, in the utmoſt pomp and ſplendour, with his attendants and forces, marched from his capital, with deſire to view it. When he arrived near it, he detached two hundred thouſand youthful ſlaves, whom he had brought with him from Damaſcus, in four diviſions, and ſtationed them on four ſpaces, which they had prepared without the garden.

He, himſelf, with his courtiers, mounted, proceeded towards the garden. As he was intending to gallop his horſe, ſome one uttered a great cry, ſo that Shuddaud trembled within himſelf. When he looked up, he beheld a perſon of great fierceneſs and majeſtic figure, and ſaid, "Who art thou?" "I am," anſwered he, "the angel of death, and am come that I may ſeize thy impure ſoul." Shuddaud exclaimed, "So much leiſure give me,

ده که به بهشت درایم مالک الموت
کفت فرمان نیست شداد از
ترس او خواست که از اسپ
فرود اید یکپای در رکاب دیکررا
میخواست که بر زمین نهد که قابض
ارواح جان ناپاک ان شقیر
اقبض نمود و بر زمین مرده افتاد و
صاعقه پیدا شد که غلامانرا با انچه
در میدان بود سوخته خاک برابر
کرد و آن کلستان از نظر مردم غایب
شد

that I may enter my Paradiſe." The angel of death replied, "It is not my order." Shuddaud, from fear of him, endeavoured that he might deſcend from his horſe. One foot in the ſtirrup, the other he attempted, that he might place on the ground; when the ſeizer of ſouls took away the unclean ſpirit of that guilty wretch, and he fell dead on the earth. Lightnings came forth; which having burnt the ſlaves, with whatever was upon the plain, reduced them to duſt; and that roſe-garden became hidden from the ſight of man.

Geographical Extracts from نزهت القلوب Nozhat al Coloub, by حمدالله المستوفي القزويني Hamdallah al Mestoufi, a Native of Cazvin.

Tranſlated by Sir WILLIAM OUSELEY, LL. D.

*** *In the totals of the following calculations the reader will obſerve ſome diſagreement, but they are according to the MS.*

شاهراه جنوبي مي سلطانيه الي همدان

از سلطانیه تا دیه یحشه پنج
فرسنگ از و تا رباط اتابک محمد بن
المزکر چهار فرسنگ از و تا دیه کرکهر

The great ſouthern road from Sultanieh to Hamadan.

FROM Sultanieh to the village of Iaheſheh, 5 farſangs. From thence to the caravanſera or inn, erected by Atabek Mohammed ben Almoziker, 4 farſangs. From hence

بولایت همدان چهار فرسنگ از و تا
دیه صباحي همدان پنج فرسنگ از و
تا همدان شش فرسنگ جمله باشد
از سلطنیه تا همدان سي فرسنگ

thence to the village of Gurgaher, in the diſtrict of Hamadan, 4 farſangs. From thence to the village of Subahi, alſo belonging to the diſtrict of Hamadan, 5 farſangs. From thence to Hamadan, 6 farſangs. Total from Sultanieh to Hamadan 30 farſangs.

ثم من همدان الي قصر شيرين

Then from Hamadan to the Kefri Shireen, or palace of Shireen.

از همدان تا شهر اسداباد هفت
فرسنگ کریوه کوه الوند درین راه
است از و تا دیه کنکر اول کردستان
شش فرسنگ از و تا شهر چمجمال
چهار فرسنگ از و تا دیه کرمان
شاهان شش فرسنگ از و تا صفه
شبدیز که صورت خسرو شیرین در
ان جا بر سنگ تراشیده در دست
راست بیک فرسنگیش مرحله
ایست و دو چشمهٔ آب که اسیان
کرداند از زیر صفهٔ شبدیز بیرون
مي اید و از کرمان تا چکارش شش
فرسنگ و از و تا دیه حیار کاوان
پنج فرسنگ از و تا دیه کرید و
خرشان شش فرسنگ و از و تا
شهر حلوان که اول عراق
عربیست تا قصر شیرین پنج
فرسنگ و از این جا جدا میشود از

From Hamadan to the town of Afadabad, 7 farſangs. (In this road begins the aſcent of the mountain of Alvend.) From thence to the village of Kongour, the firſt place of Curdeſtan, 6 farſangs. From thence to the town of Chemjemal, 4 farſangs. From thence to the town of Kirman Shahan, 6 farſangs. From thence to the Sofa of Shebdiz (where the ſtatues of Khofru and Shireen are carved in ſtone, at a farſang's diſtance on the right hand, and two ſprings of water, which turn mills, flow from beneath the Sofa of Shebdiz), one farſang. From Kirman Shahan to Chekareſh, 6 farſangs. From thence to the village of Heyar Kavan, 5 farſangs. From thence to the villages of Gireed and Kherſhan, 6 farſangs. From thence to the city of Hulwan, which is the firſt of the province of Arabian Irak, to the Kefri Shireen, 5 farſangs. Here we turn off from Hamadan to the Kefri Shireen by the road of Baghdad, as far as the city Khafekein

همدان تا قصر شیرین براه بغداد تا
شهر خانقین پنج فرسنگ و از و تا
رباط حلولان که سلطان ملک شاه
سلجوقي ساخت پنج فرسنگ
از و تا هروسه پنج فرسنگ شهر
امان بدست راست بدو فرسنگ
مرحله ایست تا شهر یعقوما هفت
فرسنگ جمله باشد از قصر شیرین
تا بغداد سي فرسنگ و از همدان
هشتاد و هشت فرسنگ و از سلطانیه
صد و هژده فرسنگ

fekein, 5 farſangs. From thence to the caravanſera of Hulwalan, which was erected by Sultan Malek Shah, of the Seljukian family, 5 farſangs. From thence to Heruſeh, 5 farſangs. The town of Sheheraman is on the right hand at a diſtance of two farſangs. To the town of Iacouma, 7 farſangs. The total, from Keſri Shireen to Baghdad, 30 farſangs. And from Hamadan, 88 farſangs. And from Sultanieh, 180 farſangs.

تم من بغداد الي النجف

از بغداد تا دیه صرصر ده فرسنگ
از و تا دیه خواشه هفت فرسنگ از
و تا شط الفیل هفت فرسنگ شهر
بابل بردست راست بر نیم فرسنگ
این مرحله بر کنار فراتست از شط
الفیل تا شهر حله دو فرسنگ از
و تا شهر کوفه هفت فرسنگ و بوس
که مقام نمرود بوده و ابراهیم خلیل
الله را انجا به اتش انداخته در دست
چپ بیک فرسنگ این طریقست
و از کوفه تا مشهد امیر المومنین علي
علیه السلام که سریان نجف

Then from Baghdad to Nejef.

From Baghdad to the village of Serſer, 10 farſangs. From thence to the village of Khouaſheh, 7 farſangs. From thence to the Shatt al fil (elephant's bank), 7 farſangs. The city of Babylon is on the right hand, at the diſtance of half a farſang, this journey is along the bank of the river Euphrates. From Shatt al fil to the town of Hilleh, 2 farſangs. From thence to the city of Cufa, 7 farſangs. Bous, which was the reſidence of Nimrod, and the place where Abraham (ſurnamed the friend of God) was caſt into the fire, is on the left hand of this road, diſtant 1 farſang. From Cufa to Meſhid, or burial place of the Faithful, Ali, on whom be the peace

است دو فرسنگ جمله باشد از بغداد تا مشهد نجف بیست و شش فرسنگ و از همدان صد و چهارده فرسنگ و از سلطانیه صد و چهل و چهار فرسنگ

peace of God, which place is ſtyled Nejef, 2 farſangs. Total from Baghdad to Meſhid Nejef, 26 farſangs. And from Hamadan, 114 farſangs. And from Sultanich, 144 farſangs.

من نیشاپور الي سرخش

از نیشاپور تا دیه باد هفت فرسنگ راه هري از ان جا بدست راست جدا میشود و از و تا دیه حاکستري پنج فرسنگ از و تا رباط بیست سه فرسنگ از و تا رباط ابکینه هفت فرسنگ و درین دو عقبه است هر یکي نیم فرسنگ از و تا شهر سرخش شش فرسنگ جمله باشد از نیشاپور تا سرخش چهل و یک فرسنگ

The road from Niſhapour to Sarkheſh.

From Niſhapour to the village of Bad, 7 farſangs. (Here the road to Heri turns off on the right hand.) From Bad to the village of Hhakeſtery, 5 farſangs. From thence to Rebat (a caravanſera), 23 farſangs. From thence to the Rebat of Abkeineh, 7 farſangs. (Here are two ſteep declivities, of half a farſang each.) From thence to the town of Sarkheſh, 6 farſangs. Total from Niſhapour to Sarkheſh, 41 farſangs.

من مرو الي خوارزم

از مرو تا دیه سقري پنج فرسنگ از و تا ابدان کنج ده فرسنگ از و تا رباط سوران هشت فرسنگ از و تا چاه خاک پنج فرسنگ از و تا چاه صاحبي هفت فرسنگ از و تا چاه مردن هفت فرسنگ از و تا رباط شاکرد هفت فرسنگ درین

From Meru to Khoarezm.

From Meru to the village of Sakkery, 5 farſangs. From thence to Abdan Kunge, 10 farſangs. From thence to the Rebat of Suran, 8 farſangs. From thence to the Chah Khak, 5 farſangs. From thence to the Chah Sahebi, 7 farſangs. From thence to the Chah Murden, 7 farſangs. From thence to the Rebat Shagird, 7 farſangs.

مرحله بمقدار دو هزار گام ریگ
روانست از و تا سکاباد هفت فرسنگ
از و تا رباط طاهري شش فرسنگ
از و تا رباط پودنه پنج فرسنگ از
و تا شهر درغان از توابع خوارزم
نه فرسنگ از و تا شهر خوربند هفت
فرسنگ و از و تا رباط دهان شیر
پنج فرسنگ درین مواضع دو کوه
تنگ بهم امده آب جیحون بدان
بسیاري از ان میان میگزرد از و
تا تدنور چهار فرسنگ از و تا شهر
هزاراسپ ده فرسنگ از و تا دیه
زرون نه فرسنگ از و تا رحمسین
هفت فرسنگ از و تا اندرسال شش
فرسنگ از و تا شهر پوران دو
فرسنگ از و تا شهر ارکنج که دار
الملک خوارزم است شش
فرسنگ جمله باشد از مرو تا خوارزم
برین راه صد و بیست و چهار فرسنگ

(Of this ſtage about 2000 yards or paces are over barren ſand) From thence to Sekabad, 7 farſangs. From thence to the Rebat Tahery, 6 farſangs. From thence to the Rebat Poudneh, 5 farſangs. From thence to the town of Durghan, belonging to the province of Khoarezm, 9 farſangs. From thence to the town of Khurbend, 7 farſangs. From thence to the Rebat Dehani Sheer, 5 farſangs. (Near this are two hills ſeparated by a narrow paſs through which the river Jihoun rapidly flows.) From thence to Tednour, 4 farſangs. From thence to the town of Hezaraſp, 10 farſangs. From thence to the village of Zaroun, 9 farſangs. From thence to Rahemſin, 7 farſangs. From thence to Anderſal, 6 farſangs. From thence to the town of Pouran, 2 farſangs. From thence to the city of Arkenge (which is the capital of the province of Khoarezm), 6 farſangs. Total from Meru to Khoarezm by this road, 124 farſangs.

من سرخس بطریق بلخ الي
جیحون اقصي الایران

From Sarkhes, by the way of Balkh, to the river Jihoun, the boundary of Iràn.

از سرخس تا رباط جعفري نه
فرسنگ از و تا میل عمري هفت

From Sarkhes to the Rebat Jafferi, 9 farſangs. From thence to Meil-

فرسنگ و از و تا رباط نویعمي هفت
فرسنگ از و تا اسپ شور پنج
فرسنگ تا این مرحله بیابان و
ریگست و آب روان ندارد از آب
نشد تا دربند دو فرسنگ از و تا
شهر مرورود سي و پنج فرسنگ و
از نیشاپور هفتاد وشش فرسنگ و از
دامغان صد و پنجاه و دو فرسنگ و
از دراین دویست شش فرسنگ و
از سلطانیه دویست وشصت دو
فرسنگ و از شهر مرورود تا رباط
سلطان هفت فرسنگ از و تا دیه
کوه‌چایاد پنج فرسنگ شهر طالقان
بر دست راست بر شش فرسنگي
این مرحله است از کوه چایاد تا
آب گرم هفت فرسنگ از و تا
کبوتر خانه پنج فرسنگ از و تا مسجد
رازان هفت فرسنگ شهر فاریاب
بدست راست بر دو فرسنگ این
مرحله است از آستانه تا رباط کف
شش فرسنگ از و تا شهر شیرقان
نه فرسنگ از آستانه تا شیرقان آب
روانیست از شیرقان تا دیه اسلباران
دو فرسنگ و از و تا رباط علوي نه
فرسنگ از و تا دستگیر یک فرسنگ

Meil-Omry, 7 farſangs. From thence to the Rebat Nuyami, 7 farſangs. From thence to Aſp-i-Shùr, 5 farſangs. Thus far the journey is through a ſandy deſert, without running water; there is not any water until you come to Derhend, at the diſtance of 2 farſangs. From thence to the town of Merurud, 35 farſangs. From Niſhapour, 76 farſangs; from Damgan, 152 farſangs; from Derabein, 206 farſangs; and from Sultanieh, 262 farſangs. From the town of Merurud to the Rebat i Sultàn, 7 farſangs. From thence to the village of Kuhchayad, 5 farſangs. (The town of Talecan is on the right hand, at the diſtance of 6 farſangs. From Kuhchayad to Aub-i-gurm, 7 farſangs. From thence to Kubuter Khanch (the pigeon houſe), 5 farſangs. From thence to Mesjed Razan, 7 farſangs. (The city of Fariab is on the right, at the diſtance of 2 farſangs.) From Aſtaunch to the Rebat-i-Kuff, 6 farſangs. From thence to the town of Shircan, 9 farſangs. (There is a running ſtream from Aſtaunch to Shircan.) From Shircan to the village of Aſilbaràn, 2 farſangs. From thence

از و تا دیه پاره نزدیک پل حرخان
پنج فرسنگ از و تا شهر بلخ دو
فرسنگ جمله باشد از مرورود تا
بلخ هفتاد و دو فرسنگ و از سرخس
صد و هفت فرسنگ و از نیشاپور
صد و چهل و هشت فرسنگ و از
دامغان دویست و بیست و پنج
فرسنگ و از روایین دویست و
هشتاد و هشت فرسنگ و از سلطانیه
سیصد و سی و چهار فرسنگ و از
بلخ تا سیاه کوه شش فرسنگ از
و تا جیحون شش فرسنگ جلمه
باشد از بلخ تا جیحون دوازده
فرسنگ و از مرورود هشتاد و چهار
فرسنگ و از سرخس صد و نوزده
فرسنگ و از نیشاپور بدین راه صد
وشصت فرسنگ و از دامغان
دویست و سی و شش فرسنگ و از
روایین دویست و نود فرسنگ و از
سلطانیه تا جیحون سیصد و چهل
وشش فرسنگ

thence to the Rebat Aloui, 9 farſangs. From thence to Deſtgir, one farſang. From thence to the village of Paureh, near the bridge Pul-i-Herkhan, 5 farſangs. From thence to the city of Balkh, 2 farſangs. Total from Merurud to Balkh, 72 farſangs. Total from Sarkhes, 107 farſangs. Total from Niſhapour, 148 farſangs. Total from Damgan, 225 farſangs. Total from Derabein (Ruayin), 288 Total from Sultanieh, 334 farſangs. From Balkh to Siah Kouh (or the Black Mountain), 6 farſangs. From thence to the river Jihoun, 6 farſangs. Total from Balkh to the Jihoun, 12 farſangs. Total from Merurud, 84 farſangs. Total from Sarkhes, 119 farſangs. Total from Niſhapour (by this road), 160 farſangs. Total from Damgan, 236 farſangs. Total from Ruayin, 290 farſangs. Total from Sultanieh to the banks of the Jihoun, 346 farſangs.

*** *A farſang is a Perſian meaſure of length, containing about four Engliſh miles. By Xenophon it is called παρασαγγα parasanga.*

Extracts from the Travels and Memoirs of Sheikh Mohammed Ali Hozein.

Tranſlated by Sir W. Ouseley, LL. D.

در آمدن به بندر عبّاسي و عزم سفر حجاز

بکشتي در آمدم هواي دريا و اوضاع کشتي مزاج مرا مختل ساخت و رنجي سخت کشيدم و پس از چند روز باران و طوفاني عظيم شد مردم کشتي طمع از حيات بريدند حق تعالي نجات داد و بعد از مشقت و صعوبت بسيار بيکي از سواحل عمّان رسيديم عمّانيان که اکثر خوارج و قطاع الطريق بحرند کشتي بگرفتند و اموال بغارت بردند و مردم را در آن صحرا گذاشتند و برفتند

Arrived at Bender-Abbaſſi, and the undertaking of a journey to Hejaz.

I WENT on board a ſhip; the ſmell of the ſea and motion of the veſſel affected me with extreme ſickneſs, and I ſuffered much uneaſineſs: and after ſome days came on heavy rains and a great tempeſt; the people of the ſhip had not any hopes of preſerving their lives, but the Almighty granted us his protection, and ſaved us. After many difficulties and diſtreſſes, we reached one of the ſhores of Omman. The Ommanians, who are for the greater part heretics and pirates, ſeized the ſhip, plundered it of all that was valuable, drove the crew into the deſert, and went away.

ورود بمسقط و از آنجا به بحرين

پس از چند روز بمشقت تمام بمسکت که بمسقط مشهور و از شهرهاي ايشان است رسيدم ومدت يک ماه توقف کردم که

The Journey to Muſcat, and from that to Bahrein.

Then, after ſome days, with conſiderable fatigue and pain, I reached Muſcat, (مسکت alſo written مسقط) which is one of the towns of thoſe Ommanians; and there

اندک آسودکي حاصل آمد و در آن
سال موسم سفر حجاز نماند حزم
مراجعت کردم و ناچار بکشتي سوار
شده بجزیره بحرین آمدم

there I ſtayed one month in order to recover myſelf a little. The proper ſeaſon of that year for making the pilgrimage to Mecca being paſt, I prepared with a heavy heart for my return; and, again embarking in a veſſel, arrived at the iſland of Bahrein.

سکنه آنجا اهل ایمان و صلحا
میباشند و علوم عربیت و فقه و
حدیث في الجمله رواجي دارند از
علما و اعیان آنجا بود شیخ
محمد شیخ الاسلام با من الفتي
تمام بهمرسانید و بالتماس او قریب
یکماه توقف کردم

The inhabitants of that place are perſons of probity and of knowledge, intelligent in the pure Arabic, learned in religion and law, and well verſed in the holy traditions. Among their ancient and learned men was the Sheikh al Iſlam Mohammed, with whom I formed a friendly intimacy, and at his requeſt protracted my ſtay there almoſt one month.

طول آن جزیره بتخمین ده
فرسنگ و عرضش چهار فرسنگ
است و همه نخلستان و معمور است
و اکر مردم بسیار و انهار خوشکوار
دارد امّا هوایش بغایت کرم و
بسبب احاطه دریا نا موافق است

Of this iſland the length is, as nearly as can be computed, ten farſangs, and the breadth four. It is all highly cultivated and planted with palm trees, in general well inhabited, and watered with pleaſant ſtreams; but the air is exceedingly warm, and it is inconvenient from being ſurrounded by the ſea.

وصول به بندر گنگ

Arrival at Bender Gong.

پس بکشتي در آمده به بندر
معوره گنگ که بهترین سواحل
فارس است رسیدم و از آنجا
عازم سردسیر آب فارس شدم
و در آن سفر کمتر ناحیه از
مملکت مانده باشد که ندیده باشم

I then proceeded in a veſſel to the pleaſant port called Bender Gong, which is the beſt of the coaſts of Fars; and thence I undertook a journey through the cool and watered diſtricts of Fars; and in the courſe of this tour, there were very few places of the province which I did not viſit.

Return

معاودت بشیراز

پس بشیراز آمدم و خاطر بدان متعلق شده بود که ترک معاشرت خلق و سکنی در معمورها کرده در یکی از جبال که پناهی و آبی داشته باشد انزوا گزینم و با آنچه رزّاق حقیقی مقدر ساخته باشد قناعت کنم و بیک پاره دل از الفت خلق و اوضاع روزکار متنفّر و متزجر میشده بوده احوال دنیارا با طبع خود ملایم نمیافتم و هر جا می شنیدم که در کوهی و غاری و چشمه و چند درختی هست بدیدن آن رغبت میکردم و عزم مقام در ان مکان مینمودم آشنایان و پیوستگان مانع می آمدند و الفت والدین و افراط محبت ایشان نیز مانعی قوی بود و در شیراز بودم که یکی از مراسلات والد مراحوم رسید در عنوان آن این رباعی نوشته بود

Return to Shiraz.

After that I went to Shiraz, and here my mind became fixed upon a favourite object, that I might withdraw from the world and the ſociety of man, and retire to one of the mountains, where I could find ſhelter and water, and lead in peace a ſolitary life, content with whatſoever Heaven ſhould diſpenſe, averſe from the ſociety of men in general, and diſguſted with the worldly ſtate of things And every where I heard that there were fit places for ſuch retirement; in hills where there were caves, and fountains, and ſome trees. Theſe places my curioſity led me to viſit, and I was preparing to put in execution my deſign of ſettling in one of them, but my neighbours and relations oppoſed my inclination, and the love of my family, and the friendſhip of my near kinſmen, had a great effect in preventing me. And I was at Shiraz, when a letter arrived from my late father, of happy memory, on the ſuperſcription of which was written this tetraſtich.

Tetraſtich.

رباعي

در دل ز فراق خستگیها دارم
در کار ز چرخ بستگیها دارم
با این همه غم تو نیز پیمان وفا
مشکن که جز این شکستگیها دارم

Tetraſtich.

In my heart, from thy abſence, I ſuffer many pangs:
In my worldly affairs, from the diſpenſations of fortune, I ſuffer many embarraſſments:---
With all theſe, there is affliction on thy account---
Break not, then, thy promiſe, for I have already a ſufficient ſhare of ſorrow.

Geographical Account of Zinj or Ethiopia, from هفت اقليم or, The Seven Climates.

Tranſlated by Sir William Ouseley, LL. D.

بلاد الزنج ولايتي وسيع است شمالي آن انصار مملكت يمن است و جنوبش بيابانهاي باسكون و شرقيش ولايت نوبه و غربيش مملكت حبشه و مردم ان ديار هرگز غمگين نباشند چنانچه شيخ ابو سعيد ابو الخير اظهاري بدان نموده ميگويد

بيت

بيغم دل كيست تا بدان مالم دست
بيغم دل زنگيان شوريده مست

ZINJ, or Ethiopia, is an extenſive region, chiefly bordered on the north by Yemen or Arabia, on the ſouth by the inhabited deſerts, on the eaſt by the land of Nubia, and on the weſt by Habſheh or Abyſſinia. The inhabitants of this country (Zinj) are never afflicted with ſadneſs or melancholy; on this ſubject, the Sheikh Abu-al-Kheir-Azhari has the following diſtich:

"Who is the man without care or ſorrow? (tell) that I may rub my hand to him.
"(Behold) the Zinjians, without care or ſorrow, frolicſome with tipſineſs and mirth."

The

و حکما سبب فرح آنجماعه را
از ظهور کوکب سهیل یافته اند
که آن هر شب به ایشان طلوع
میکند و جمیع زنجیان از زنج ولد
کوش ابن کنعان بن حام بوجود
آمده اند و آنجماعه را سباع الانس
خوانند چه هرگاه بر دشمن خود ظفر یابند
کوشتش را بخورند و همچنین اگر
از پادشاه خود برنجند اورا بکشند
و بخورند و با انکه طلا در آن
دیار بسیار است زیور و حلي
خود از آهن سازند و کویند
هرکه آهن باخود دارد شیطان
بروي دست نیابد و شجاعتش
افزون شود و کاو آن دیار با
اسپ تازي در کار زار برابري
کند و غذاي خود پیشتر از کوشت
پیل و زرافه سازند کویند در آن
ولایه درختي است که اوراق انرا
هرگاه در آب اندازند و فیلان از
آن آب بیاشامند چنان مست
شوند که بسهولة آنهارا صید کنند

The philoſophers have diſcovered that the cauſe of this cheerfulneſs proceeds from the influence of the ſtar Soheil or Canopus, which riſes over them every night. All the Zinjians are deſcended from Zinj, the ſon of Cuſh, the ſon of Canaan, the ſon of Ham; and they are called "the beaſts of human prey," or the devourers of men; becauſe, that whenever they overcome an enemy they eat his fleſh, and alſo, that when diſguſted with, or exaſperated againſt, their king, they put him to death, and devour him. As gold abounds in this country, they make their ornaments and trinkets of iron; and they ſay, that over all thoſe who carry iron about them, the devil ſhall not have any power, and that it will augment their valour. For the purpoſes of war they value oxen as highly as Arabian horſes. Their diet chiefly conſiſts of the fleſh of elephants and ziraffahs, (camelopards*). It is ſaid, that in this country, there is a certain tree, of which, if the leaves be thrown into water, and if elephants drink of that water, they become ſo intoxicated as to be taken with facility.

* *The camelopard, called in Arabic* ziraffah, *is ſtiled by the Perſians* ſhutur gau pulunk, *as reſembling in many reſpects thoſe three animals, the camel* (ſhutur), *the ox* (gau), *and the leopard or tiger* (pulunk).

Anecdote of Yacoub ben Leith, from the نگارستان علي بن طيفور بسطمي Negaristan of Ali ben Taifour Bustami.

Tranſlated by Sir WILLIAM OUSELEY, LL. D.

*** *The Dynaſty of Perſian Princes, ſtyled Soffarians or Soffarides, was founded by Yacoub the ſon of Leith, who raiſed himſelf from the humble ſtation of a copper-ſmith to the rank of a ſovereign. Having obtained poſſeſſion of Khoraſaun and Taberiſtaun, he was declared rebel by the Khalif Motamed, in conſequence of which he marched with a powerful army towards Baghdad, in the year of the Hejiræ 265 (A. D. 878), but died on the road, and was ſucceeded by his brother Amru ben Leith.*

نقلست كه يعقوب ليث در
وقتي با جمعي از جوانان نشسته
بود و از ظرايف و لطايف چيزها
باز ميگفتند و يعقوب هنوز بطلب
ملك نپرداخته و رايت مردي
و مردانگي نيفراخته يكي گفت
لطيفترين لباسها اطلس خطايست
ديگري گفت ظريفترين تاجها طاقيه
رومي باشد ديگري ادلا نمود كه از
سايها سايه بيد سازگارتر ديگري
چنين نمود كه از منازل بوستانها
پر گل و رياحين بهتراست ديگري
تقرير كرد كه از مشروبات خمر

THERE is a tradition, that once Yacoub Leith was ſitting with a company of young men, converſing on the elegance and pleaſantneſs of different things; he had not yet begun his ſearch after empire, nor exalted the banners of heroiſm and bravery. One ſaid, "The prettieſt garments are thoſe made of Khatai ſatin;" another ſaid, "The neateſt head-dreſs is the fillet worn in Roum" (Greece or Natolia); another declared, "That the ſhade of willow trees was the moſt agreeable;" another aſſerted, "That the pleaſanteſt of all places were gardens full of roſes and odoriferous plants;" another declared, "That of all liquors pure wine was the moſt grateful;" another ſaid, "That the tones of the

صافي موافق تر است ديگري چنين
گفت كه از نغمات سازها آواز عود
ملايم تر ديگري بيان كرد كه از براي
نديمي محافل جوانان خوب صورت
زيبا سيرت لايقتر چون يعقوب را
نوبت رسيد گفتند تو هم سخني بگوي
گفت خوبترين لباسها زره است و
بهترين تاجها خود و زيباترين شرابها
خون دشمنان و لطيفترين سايها
سايه نيزه و ظريفترين آوازها صهيل
اسپان كجم پوشيده و گراميترين
نديمان مردم كاري و مبارزان
كارزاري و در اشعار حضرت امير
المومنين اسد الله الغالب علي
بن ابي طالب عليه السلام
وارد است كه

شعر

السيف و الخنجر ريحانيت
اف علي النرجس و آلاس
شرابنا من دم اعدائنا
وكاسنا من جمجمة الراس

the lute were more pleasing than those of other instruments;" and another asserted, "That for the purposes of conviviality, a society of handsome young persons, with elegant manners, was the fittest." When Yacoub's turn came, they desired him also to speak; he said, "The handsomest dress is a coat of mail, and the best covering for the head is a helmet; the pleasantest beverage is the blood of enemies, the most agreeable shade is that of spears; the most delightful music is the neighing of the caparisoned war-horse; and the most estimable companions are warriors and valiant heroes." Thus it occurs among the verses of that exalted personage, the Commander of the Faithful, the victorious lion of God, Ali, the son of Abi Taleb, on whom be peace."

Arabic verses.

"The sword and the dagger are (my) fragrant flowers.
Contemptible, in my opinion, are the narcissus and the myrtle:
Our drink is the blood of our enemies;
Our cups their skulls."

Account

Account of the Invasion of Nubia by the Musulmauns, from تاريخ اعثم كوفي Tarikh Aasim Cufi.

Tranſlated by Sir W. Ouseley, LL. D.

*** *The Invaſion of Nubia, related in the following extract, was undertaken by Omar, who ſucceeded Abubecre in the 13th year of the Hejirah, (A. C. 634,) and held the Khalifat ten years.*

پس عمرو عاص منادي فرمود
كه بر سمت نوبه كوجست و با
بيست هزار مرد اگر زيادت بدان
جانب روان شد چون بزمين
نوبه رسيد لشكررا دست كشاده
كردانيد تابهر جانب مي رفتند و تاختي
ميكردند و ميكرفتند و ميكشتند

THEN Omru Aas gave orders for marching into Nubia, and proceeded to that quarter with 20,000 men, or perhaps rather more: and when he arrived in the land of Nubia, he let looſe his troops over the country, ſo that they were ſcattered through all parts, and they plundered and committed ſlaughter.

مردم نوبه چون حال بران
جمله ديدند از همه جوانب در هم
امدند زيادت صد هزار مرد جمه شد
و روي بجنك مسلمانان آوردند و
جنكهاي كردند كه مسلمانان هركز
مثل ان نديده بودند در معركه
چنداني سرها افكنده و دستها بريده
و چشمها بزخم تير بر كشيده و
جنتها انداخته بود كه در تحت حساب
نمي آمد يكي از مسلمانان حكايت

When the inhabitants of Nubia ſaw matters in this ſtate, they aſſembled from all ſides, to the number of above 100,000 men, and prepared to meet the Muſulmauns, and engaged them in ſuch a manner, that the Muſulmauns had never ſeen the like---for ſo many heads and hands were cut off, ſo many eyes pierced by arrows, and ſo many ſhields and ſuits of armour flung away, that they exceeded all calculation. One of the Muſulmauns has declared, "Never did we behold people more dextrous in managing the bow,

کرد که هرگز قومي ندیدیم که
نیکوتر و راست تر از ان تیر
انداختند که اهل نوبه گاه گاه یکي
از یشان در برابر مردي مسلمانان
بایستادي و تیر بر کمان نهادي و
آواز دادي که بر کدام عضو خواهي
زنم مسلمانان بر سبیل استهزا
گفتي بر فلان عضو نوبي درحال
بر ان عضو زدي و هیچ خطا نکردي

امام محمد واقدي رحمت الله
روایت میکند از حمیر که در ان
جنگ بوده بود گفت ما در صحراي
صف کشیدیم و با اهل نوبه مصاف
دادیم در یک ساعت صد و پنجاه
جسم بر زمین افتاده بر شمردم که اهل
نوبه تیر زده بودند و بزخم تیر چشمهارا
برانداخته هم برین جمله با ایشان
جنگ میکردیم تا خداي تعالي
ایشانرا مخذول گردانید و مارا بر
ظفر و نصرت کرامت کرد خلق
بسیار از ایشان بکشتیم و اینها
که بماندند در صحرالها و کوه پایها
گریختند و عمرو عاص تتبع ایشان
نکرد

bow, or who ſhot their arrows with more certain aim, than the inhabitants of Nubia. Every now and then one of them would place himſelf juſt oppoſite ſome particular Muſulmaun, and, whilſt he fitted his arrow to the bow, would aſk him with a loud voice, "In what limb or part of your body do you chuſe that I ſhold hit you?" The Muſulmaun, by way of joke or deriſion, would, perhaps, anſwer, "on ſuch or ſuch a part." The Nubian would inſtantly hit him on that very ſpot, and never miſſed his aim."

The Imam Mohammed Wakedi (to whom may God be merciful) relates an anecdote on the authority of an old man of Hamir, who was in thoſe battles, and ſaid, "We drew up our forces in the Deſert, and engaged the Nubians. In a few minutes I counted 150 bodies fallen on the ground, whom the Nubian archers had ſhot, the eyes of each being pierced with their arrows. In this manner we fought with them, until the Almighty put them to confuſion, and gave us a ſignal victory. Vaſt numbers of them we ſlew; thoſe who ſurvived fled to the Deſert and the foot of the mountain, and Omru Aas did not take any pains to purſue them," &c.

THE EXCELLENT

POLICY AND CONDUCT OF TIMOUR.

From تزوکات تیمور The Inſtitutes of Timour.

Tranſlated by Major DAVY.

فرزندان ملک گیر کامکار
ونبایر ذوي القدر جهاندار را معلوم باد
که چون از درگاه تنگري تعالي امید
دارم که بسیاري از فرزندان واولاد
واحفاد من بر مسند سلطنت ومملکت
داري خواهند نشست بنابرین بر امور
سلطنت خود تزوکات بر بسته دستور
العمل آنرا انشا نمودم که هریک
از فرزندان واولاد واحفاد من بدآن
موجب عمل نموده دولت وسلطنت
مرا که برنجها ومحنتها وقزاقیها وجنگها
بتاییدات رباني ومیامن نیروي ملت
محمدي صلي الله علیه وسلم و دوستي
آل عظام واصحاب کرام آنحضرت
بچنگ آورده ام نگاهباني نمایند
واین تزوکات را در امور سلطنت
خویش دستور العمل سازند تا دولت

BE it known to my fortunate ſons, the conquerors of kingdoms; to my mighty deſcendants, the lords of the earth; that ſince I have hope in Almighty God that many of my children, deſcendants, and poſterity, ſhall ſit upon the throne of power and regal authority; upon this account, having eſtabliſhed laws and regulations for the well-governing of my dominions, I have collected together thoſe regulations and laws as a model for others; to the end, that every one of my children, deſcendants, and poſterity, acting agreeably thereto, my power and empire, which I acquired through hardſhips, and difficulties, and perils, and bloodſhed, (by the divine Favour, and by the influence of the holy religion of Mohammed, (God's peace be upon him) and with the aſſiſtance of the powerful deſcendants and illuſtrious followers of that prophet, may be by them preſerved.

And let them make theſe regutions the rule of their conduct in the affairs of their empire, that the

وسلطنتي كه از من بايشان برسد از
خلل وزوال ايمن باشد

the fortune, and the power, which ſhall deſcend from me to them, may be ſafe from diſcord and diſſolution.

اكنون سبيل فرزندان كامياب
نامداز ونبايرممالك ستان ذوي
الاقتدار آنكه همچنانچه من به دوازده
امركه شعارخود ساختم وبمرتبه سلطنت
رسيدم وبدين دوازده امر مملكت
كيري وملك داري كردم واورنك
سلطنت خودرا زيب وزينت دادم
ايشان نيز بهمين تزوك عملنمايند
ودولت سلطنت مراوخودرا نكاهباني
كنند

Now therefore be it known to my ſons, the fortunate and the illuſtrious, to my deſcendants, the mighty ſubduers of kingdoms; that in like manner as I by twelve maxims, which I eſtabliſhed as the rules of my conduct, attained to regal dignity; and with the aſſiſtance of theſe maxims couquered and governed kingdoms, and decorated and adorned the throne of my empire; let them alſo act according to theſe regulations, and preſerve the ſplendour of mine and their dominions.

واز جمله تزوكاتي كه بر دولت
وسلطنت خود بر بستم اول اين
بود كه دين خدا وشريعت محمد
مصطفي را در دنيا رواج دادم
وبهميشه وبهمه جاء تقويت دين اسلام
نمودم

And among the rules which I eſtabliſhed for the ſupport of my glory and empire, the Firſt was this---That I promoted the worſhip of Almighty God, and propagated the religion of the ſacred Mohammed throughout the world; and at all times, and in all places, ſupported the true faith.

دويم آنكه با جماعه دوازده طبقه
وطايفه ملك كيري وجهانداري كردم
واركان دولت سلطنت خودرا
بديشان استوار نمودم ومجلس
خودرا از ايشان

Secondly, with the people of twelve claſſes and tribes I conquered and governed kingdoms; and with them I ſtrenghtened the pillars of my fortune, and from them I formed my aſſembly.

مرتبه سلطنت وقواعد سلطنت
خودرا بدوازده طايفه مربوط ومضبوط
ساختم واين دوازده طايفرا بمنزله

By the twelve claſſes I rendered ſtrong and permanent the baſis and ſuperſtructure of my government; and I conſidered thoſe claſſes as the

as

دوازده برج فلک ودوازده ماه کارخانه سلطنت خود قرار دادم

اول طایفه سادات وعلما مشایخ وفضلارا بخود راه دادم وبهمیشه ببارگاه من آمد شد می نمودند ومجلس مرا بزیب بزینت نگاه می داشتند ومسایل علوم دینی وحکمی وعقلی مذکور می ساختند ومسایل حلال وحرام از ایشان استفسار مینمودم

طایفه دویم عقلا واصحاب کنکاش وارباب حزم واحتیاط ومردم کهنه سال پیش بین را در مجلس خاص خودرا راه دادم وبایشان صحبت داشتم ونفع یافته تجربها حاصل میکردم

طایفه سیوم ارباب دعارا گرامی داشتم ودر خلوت از ایشان دریوزه دعوات کرده مدعیان خودرا استدعا مینمودم ودر مجالس ومحافل وبزم ورزم از ایشان برکتی تمام می یافتم ودر روز جنگ از ایشان ظفرها میدیدم

as the twelve months, as the twelve months, and as the twelve signs of the zodiac, predominating over the concerns of my empire.

The first Class. I granted admission to the descendants of the prophet, to theologians, and to doctors learned in the laws, and to holy men. And they resorted at all times to my palace, and they beautified and adorned my imperial assembly by their presence. And they conversed on sacred knowledge, and on government, and on wisdom: and to them I proposed questions concerning those things which were lawful, and those which were forbidden.

The second Class. Persons of wisdom, and deliberation, and vigilance, and circumspection, and aged men endowed with knowledge and foresight, I admitted to my private councils; and I associated with them, and I reaped benefit, and acquired experience from their conversation.

The third Class. I revered devout and pious men: and I implored their prayers in the hour of retirement: and I supplicated their blessings on my actions. And in war, and in peace, and in my councils, and in my deliberations, I reaped the greatest advantage from their mediation. And by them I obtained victories in the day of battle.

The

چهارم طایفه امرا وصرهنگان وسپهسالاران را در مجلس خود اورن دادم وبمراتب علیا سر بلند داشتم و با ایشان صحبت داشته سخنان مي پریدم

The fourth clafs. The Ameers, and the chiefs, and the commanders of my forces, I admitted to my councils; and I raifed them to exalted dignities; and I affociated, and converfed familiarly, with them.

و ارباب شجاعت را که بارها سمشیرها روه بودند دوست داشتم واد رزم ودر آمدن در معارک ومهالک وشکستن صفها وضروحرب وچپقولشها از ایشان سوالات مینمودم ودر مرتبه سپاهکري ایشانرا معتمد میداشتم وکنکاش از ایشان میطلبیدم

And I loved the intrepid warriors who had given repeated proofs of their courage and abilities. And I propofed queftions to them concerning the art of war, and the various modes of advancing in the field of battle, and of retreat in fituations of peril, and the methods of charging and breaking the lines of the enemy, and of fkirmifhing, and all the other operations of war; and I placed confidence in them; and I confulted their opinions in proportion to their fkill and experience.

پنجم طایفه سپاه ورعیت را بیک چشم دیدم واشجعان سپاه را از بهادران ودلاوران به اوتاغه کمر وترکش خاصه سر بلند ساختم

The fifth clafs. The foldier and the fubject I regarded with the fame eye. And the brave and the refolute from amongft my warriors I diftinguifhed by gifts and by honours.

وکلانتران وکدخدایان هر ملک وممالکت را کرامي داشتم وبایشان جزا دادم ونفع کرفتم

And I treated with dignity and attention the rulers and the chiefs of every province and kingdom; and I conferred rewards upon them, and I reaped benefit from their fervices.

وسپاه را حاضر نکاهداشتم وعلوفه ایشان را پیش از طلب میدادم

And I kept my troops in a ftate of readinefs, and I advanced to them their wages even before it

 was

چنانچه در يساق روم هفت ساله علوفه از گذشته وآينده به سپاه دادم وسپاه ورعيت را بنوعي ضبط نمودم كه از هيچ يك بر ديگري تعدي وعنفي واقع نمي شد

وساير سپاه را علي مراتب درجاتهم در مراتب خود نگاه ميداشتم كه از حد خود قدم بيرون نمي گذاشتند ومرتبه ايشان را نه بلند بلند ساختم ونه پست پست واز هر كدام كه خدمتي بوقوع مي آمد بجلدو وانعام امتياز ميدادم

وشجاعت وعقل هر كس از ساير سپاه را كه بميزان عيار مي سنجيدم تربيت كرده بمرتبه امارت ميرسانيدم وفراخور كار ايشان بر مراتب ايشان مي افزودم

طايفه ششم از خردمندان معتمد راسخ الاعتقاد كه سزاواران بودند كه رازهاي امور سلطنت بايشان سپارم ومشوره امور سلطنت بايشان كنم طايفه را صاحب اسرار نهاني خود ساختم وامور مخفي واسرار نهاني خودرا بديشان سپردم

was due. Thus in my expedition againſt Room, I gave unto ſoldiers ſeven years wages; part thereof due, and the remainder in advance. And ſuch was the diſcipline which I eſtabliſhed among my troops and my ſubjects, that the one was never injured or oppreſſed by the other.

And my ſoldiers of every rank I confined in ſuch ſort to their ſeveralſtations, that they could not ſtep beyond the limits preſcribed to them: and I neither exalted them above, nor depreſſed them below the reſt of my ſubjects. And thoſe of them who ſignalized themſelves by eminent ſervices, I rewarded with honours and donations.

And thoſe of my officers whoſe reſolution and abilities I had weighed and proved in the balance of trial, I received into my eſpecial favour, and I promoted them to the rank of my commanders: and in proportion to their conduct, I advanced them to ſuperior ſtations.

The ſixth claſs. From amongſt the wiſe prudent, who merited truſt and confidence, who were worthy of being conſulted on the affairs of government, and to whoſe care I might ſubmit the ſecret concerns of my empire, I ſelected a certain number, whom I conſtituted the repoſitories of my ſecrets. And my weighty and hidden tranſactions, and my ſecret thoughts and intentions, I delivered over to them.

The

هفتم طایفه از وزرا وکتاب ومنشیان دیوان سلطنت خودرا آراسته ساختم وایشان را آینه دار ممالک خود ساختم که وقایع ملک ومملکت وسپاه ورعیت را بمن نمودار میساختند

وخزانه ورعیت وسپاه مرا معمور نگاه میداشتند ورخنهٔ ملک را بتدبیر لایق بر میبستند ومداخل ومخارج کارخانه سلطنه مرا مضبوط نگاه میداشتند ودر توفیر ومعموري ملک ساعي مي بودند

هشتم طبقه حکما واطبا ومنجمان ومهندسان که مصالح کارخانه سلطنت اند بر خود جمع آوردم

وباتفاق حکما واطبا معالجه بیماران مي کردم واز طبقه منجمان سعادت ونحوست ایام کواکب وسیر ایشان ودور افلاک را مشخص مینمودم وباتفاق مهندسان عمارات عالي بنا نهاده تعمیر کردم وطرح باغات انداختم

The ſeventh claſs. By the vizzeers, and the ſecretaries, and the ſcribes I gave order and regularity to my public councils. I made them the keepers of the mirror of my government; in which they ſhewed unto me the affairs of my dominions and my empire, and the concerns of my armies and my people.

And they kept my treaſury; and they ſecured plenty and proſperity to my ſoldiers and to my ſubjects. And by proper and ſkilful meaſures they repaired the diſorders incident to empire; and they kept in order the revenues and the expences of government; and they exerted themſelves in promoting plenty and population throughout my dominions.

The eight claſs. Men learned in medicine, and thoſe ſkilled in the art of healing, and aſtrologers, and geometricians, who are eſſential to the dignity of empire, I drew around me.

And by the aid of phyciſians and chirurgeons, I gave health to the ſick. And with the aſſiſtance of aſtrologers, I aſcertained the benign or malignant aſpect of the ſtars; their motions, and the revolutions of the heavens. And, with the aid of geometricians and architects, I laid out gardens, and planned and conſtructed magnificent buildings.

The

نهم طايفه محدثين وارباب اخبار قصص را بخود راه دادم قصص انبيا واوليا واخبار سلاطين روزكار وكيفيت رسيدن ايشان بمرتبه سلطنت وزوال دولت ايشان ازين طايفه مي شنيدم

واز قصص واخبار ايشان وكفتار وكردار هريك تجربها برميداشتم واخبار وآثار عالم از ايشان مي شنيدم وبر احوال عالم اطلاع نمودم

وبهم طايفه بمشايخ وصوفيان وعارفان خدا پيوستم وبايشان صحبتها داشتم وفوايد اخروي اخذ نمودم وسخنان خداي مي شنيدم وكرامات وخوارق عادات از ايشان مشاهده مي نمودم ومرا از صحبت ايشان سرور وحضور تمام حاصل مي آمد

يازدهم طايفه ارباب صناعت را از هر طايفه وهر صنفي بدولتخانه خود آوردم ودر اردوي خود ايشانرا اوران دادم كه در سفر وحضر ما يحتاج سپاهرا حاضر اشته باشند

The ninth clafs. Hiftorians, and fuch as were poffeffed of information and intelligence, I admitted to my prefence. And from thefe men I heard the lives of the prophets and the patriarchs; and the hiftories of ancient princes, and the events by which they arrived at the dignity of empire, and the caufes of the declenfion of their fortunes.

And from the narratives and the hiftories of thofe princes, and from the manners and the conduct of each of them, I acquired experience and knowledge. And from thofe men I heard the defcriptions and traditions of the globe, and acquired knowledge of the fituations of the kingdoms of the earth.

The tenth clafs. I united myfelf with holy and pious men, with thofe to whom the Almighty had given wifdom; and I affociated with them: and I heard from them the word of God; and I acquired knowledge of the bleffings of a future ftate. And I faw them perform miracles and wonderful things: and I reaped delight and fatisfaction from their converfation.

The eleventh clafs. I brought into my palace artificers of every denomination; and I admitted them into my camp; that both at home and abroad they might fupply and keep in readinefs, the neceffaries requifite to my foldiers.

The

طایفه دوازدهم مترددین
ومسافران هر ملک ودیاررا تسلي
دادم که اخبار ممالک را بمن برسانند

وتجارانرا وقافله سالاران را تعین
نمودم که بهر ملک وهر دیار افته
از ختا و ختن و چین و ماچین و
هندوستان وبلاد عرب و مصر و شام
وروم وجزایر فرنک متاع نفیس
وتحفهاي لایق بجهت من بیاورند
واحوال واوضاع واطوار متوطنان
وسکنه آن دیاررا بعرض من رسانند
وسلوک حکام هر مملکتي را با رعایا
بخاطر آورده نمودار سازند تزوک
طوایفي که از ترک وتاچیک وعرب
وعجم بدرگاه من التجا آودند چنین
کردم

آنکه بمشاورت وکنکاش
وتدبیرات وحزم واحتیاط فوجهارا
شکستم ملکهارا سخر خود ساختم
وامور سلطنت خودرا بمدارا ومروت
وتحمل وتغافل از پیش بردم
وبدوستان وبدشمنان مدارا نمودم

The twelfth clafs. To travellers, and to voyagers, of every country I gave encouragement; that they might communicate unto me the intelligence and tranfactions of the furrounding nations.

And I appointed merchants and chiefs of Kauruvvans to travel to every kingdom, and to every country; that they might bring unto me all forts of valuable merchandize and rare curiofities, from Khuttau, and from Khuttun, and from Cheen, and from Maucheen, and from Hindooftaun, and from the cities of Arabia, and from Miflur, and from Shaum, and from Room, and from the iflands of the Chriftians; that they might give information of the fituation, and of the manners, and of the cuftoms of the natives and the inhabitants of thofe regions; and that they might obferve, and communicate unto me, the conduct of the princes of every kingdom, and of every country, towards their fubjects.

By confultation, and deliberation, and provident meafures; by caution, and by vigilance I vanquifhed armies, and reduced kingdoms to my authority. And I carried on the bufinefs of my empire by complying with times and occafions, and by generofity, and by patience, and by policy; and I acted with courteoufnefs towards my enemies.

به توره و به تزوک کارخانه
سلطنت خودرا بندوبست نمودم
وبه توره وبه تزوک خودرا بمرتبه قایم
نگاهداشتم که امرا و وزرا و سپاه
ورعیت از مرتبه خود تجاوز نتونستند
نمود و هریک حافظ مرتبه خود مي بودند
امرا وسپاه خودرا باولي دادم
وایشان را بزر وزیور خوشدل ساختم
ودر بزمها اورن دادم ودر ازمها
جانفشانی کردند ودرم ودینارا از
ایشان دریغ نداشتم وبجهت
آسانی کارهاي ایشان محنت ومشقت
ایشان را خود بر میداشتم وتربیت
ایشان مینمودم تا آنکه ببازوي
مردي ومردانکي واتفاق امرا
و سپهسالاران و بهادران بضرب
شمشیر تختگاه بیست و هفت
پادشاه را مسخر ساختم ودر ممالک
ایران وتوران وروم ومغرب وشام
ومصر وعراق عرب و عجم ومازندران
وگیلانات و شروانات و اذربایجان
و فارس و خراسان و دشت جته و
دشت قپچاق و خوارزم وختن
و کابلستان و باختر زمین و

By order and by discipline I regulated the concerns of my government; and by discipline and by order I so firmly established my authority, that the Ameers, and the Vizzeers, and the soldiers, and the subjects, could not aspire beyond their respective degrees; every one of them was the keeper of his own station.

I gave encouragement to my Ameers and to my soldiers, and with money and with jewels I made them glad of heart; and I permitted them to come into the banquet; and in the field of blood they hazarded their lives. And I withheld not from them my gold nor my silver. And I educated and trained them to arms; and to alleviate their sufferings, I myself shared in their labours, and their hardships; until, with the arm of fortitude and resolution, and with the unanimity of my chiefs, and my generals, and my warriors, by the edge of the sword I obtained possession of the thrones of seven and twenty kings; and became the king and the ruler of the kingdoms of Eraun and of Tooraun; and of Room, and of Mughrib, and of Shaum; and of Missur, and of Erauk-e-Arrub, and of Ajjum; and of Mauzinduraun, and of Kylaunaut; and of Shurvaunaut, and of Azzurbaucjaun; and of Faurs, and of Khoraufaun; and of the Dusht of Jitteh, and the Dusht of Kipchauk;

هندوستان پادشاه شدم وفرمان فرما گشتم

چون جامهٔ سلطنت در پوشیدم از عافیت وغنودن بر بستر خشم پوشیدم واز دوازده سالگي قترها زدم ومحنتها کشیدم وتدبیرها کردم وفوجها شکستم واز امرا وسپاه نفاقها دیدم وسخنان تلخ شنیدم وبتحمل وتغافل گذرانیدم وبذات خود شمشیرها زدم تا آنکه بر ولایات وممالک مسلط شدم ونامور گشتم

به عدالت وانصاف خلق خدارا از خود راضي داشتم و بر گناه کار وبي گناه رحم کردم وحلم بر حق کردم وباحسان در دلهاي خلق مقام نمودم وبسیاست وانصاف سپاه ورعیت مرا در میانه امید وبیم نگاهداشتم و بر رعایا و زیر دستان ترحم کردم و بسپاه انعام دادم

وداد مظلوم از ظالم گرفتم از اثبات ظلم مالي وبدني موافق شرع در میانه ایشان محاکمه

Kipchauk; and of Khauruzm, and of Khuttun, and of Kauboolistaun; and of Hindostaun, and of Baukhtur Zemeen.

When I cloathed myself in the robe of empire, I shut my eyes to safety, and to the repose which is found on the bed of ease. And from the twelfth year of my age I travelled over countries, and combated difficulties, and formed enterprises, and vanquished armies, and experienced mutinies amongst my officers and my soldiers, and was familiarized to the language of disobedience; (and I opposed them with policy and with fortitude;) and I hazarded my person in the hour of danger; until in the end I vanquished kingdoms and empires, and established the glory of my name.

By justice and equity I gained the affections of the people of God; and I extended my clemency to the guilty as well as to the innocent; and I passed that sentence which truth required: and, by benevolence I gained a place in the hearts of men; and by rewards and punishments I kept both my troops and my subjects divided between hope and fear. And I compassionated the lower ranks of my people, and those who were distressed. And I gave gifts to the soldiers.

And I delivered the oppressed from the hand of the oppressor; and after proof of the oppression, whether on the property or the person, the decision which I passed between

نمودم و بگناه دیگری دیگری را
نگرفتم

between them was agreeable to the ſacred law. And I did not cauſe any one perſon to ſuffer for the guilt of another.

وکسانی که بمن بدیها کرده بر
من شمشیرها کشیده بودند ودر کار
من شکستها رسانیده بودند چون
بمن التجا آوردند اعزاز ایشان
نموده بر مرتبه ایشان افزودم وبر
کردارهای بد ایشان قلم نسیان
کشیدم وبنوعی بایشان سلوک
که اگر خدشه در خاطر ایشان بود
بالکلیه محو شد

Thoſe who had done me injuries, who had attacked my perſon in battle, and had counteracted my ſchemes and enterpriſes, when they threw themſelves on my mercy, I received them with kindneſs; I conferred on them additional honours, and I drew the pen of oblivion over their evil actions. And I treated them in ſuch ſort, that if ſuſpicion remained in their hearts, it was plucked out entirely.

سادات وعلما ومشایخ وعقلا
ومحدثین اخبار را برگزیده داشتم
وتعظیم واحترام ایشان نمودم
وارباب شجاعت را دوست داشتم
چه تنگری تعالی شجاع را دوست
میدارد وبا علما صحبت داشتم وبر
دلهای اصحاب قلوب رفتم واز
ایشان دریوزه همت نمودم واز
انفاس متبرکه ایشان التماس فاتحه
کردم ودرویشان وفقرا را دست
خود داشتم وایشان را آزرده ومحروم
نساختم واشرار وبدگویانرا در مجلس
اره ندادم وسخن ایشان عمل

I ſelected out, and treated with eſteem and veneration, the poſterity of the Prophet, and the theologians, and the teachers of the true faith, and the philoſophers, and the hiſtorians. And I loved men of courage and valour; for God Almighty loveth the brave. And I aſſociated with good and learned men; and I gained their affections, and I entreated their ſupport, and I ſought ſucceſs from their holy prayers. And I loved the derviſhes, and the poor; and I oppreſſed them not, neither did I exclude them from my favour. And I permitted not the evil and the malevolent to enter into my council; and I acted not by their advice; and I liſtened not to their

نکردم وبدگوئي ایشان‌را در حق هیچکس نشنیدم

their insinuations to the prejudice of others.

بعزیمت عمل کردم و بر هر کاري که عازم مي شدم همان کار پیش نهاد همت خود میساختم وتا باتمام نمیرسانیدم دست از آن کار باز نمیداشتم و بر گفتار خود عامل مي بودم وبر هیچکس سخت نگرفتم و هیچ کاري‌را به تنگي نکردم تا تنگري تعالي بر من سخت نگیرد وکار من بر من تنگ نسازد

I acted with resolution; and on whatever undertaking I resolved, I made that undertaking the only object of my attention: and I withdrew not my hand from that enterprise, until I had brought it to a conclusion. And I acted according to that which I said. And I dealt not with severity towards any one, and I was not oppressive in any of my actions, that God Almighty might not deal severely towards me, nor render my own actions oppressive unto me.

قوانین وسیرت سلاطین گذشته‌را از آدم تا خاتم واز خاتم تا این دم از دانایان پرسش نمودم وسلوک ومعاش وافعال واقوال یکان یکان‌را بخاطر آوردم واز اخلاق حسنه وصفات پسندیده ایشان نسخه برداشتم وسبب زوال دولتهاي ایشان پرسش نمودم وآنچه موجب زوال وانتقال دولت بود از آن اجتناب کردم واز ظلم وفسق که انقطاع نسل میکند وقحط ووبا مي آرد احتراز لازم دانستم

I enquired of learned men into the laws and regulations of ancient princes, from the days of Adam to those of the prophet, and from the days of prophet down to this time. And I weighed their institutions, and their actions, and their opinions, one by one. And from their approved manners, and their good qualities, I selected models. And I enquired into the causes of the subversion of their power, and I shunned those actions which tend to the destruction and overthrow of regal authority. And from cruelty and from oppression, which are the destroyers of posterity, and the bringers of famine and of the plagues, I found it was good to abstain.

The

از احوال رعیت آگاه شدم
وکلانان ایشان را بمنزله برادر
و خوردان ایشان را بجاي فرزند
دانستم وبر مزاج وطبایع بر ملک
وبر شهر خودرا واقف ساختم وبه
اهالي واکابر واشراف اشناي کردم
وموافق مزاج وطبیعت وخواهش
ایشان بر ایشان حاکم تعین نمودم

از و احوال اهالي هر دیار آگاه
مي بودم واخبار نویسان راست
قلم با دیانت در هر مملکت تعین
کردم که کیفیت اطوار واوضاع
واعمال و افعال سپاه ورعیت را
ومواقعي که در میان ایشان بوقوع
آید بمن نویسند و اگر خلاف انچه
نوشته بودند بر من ظاهر مي
شد اخبار نویسان را سیاست مي
نمودم وانچه از ظلم وجور حاکم
وسپاه ورعیت مي شنیدم
تدارک آنرا بانصاف و عدالت
مي کردم

هر طایفه و هر قبیله از ترک و
تاجک وعرب و عجم که بدولتخانه من
در آمدند بزرکان یشان را کرامي

The situations of my people was known unto me. And those who were great among them, I considered as my brethren; and I regarded the poor as my children. And I made myself acquainted with the tempers and the dispositions of the people of every country and of every city. And I contracted intimacies with the citizens, and the chiefs, and the nobles, and I appointed over them governors adapted to their manners, and their dispositions, and their wishes.

And I knew the circumstances of the inhabitants of every province. And in every kingdom I appointed writers of intelligence, men of truth and integrity, that they might send me information of the conduct, and the behaviour, and the actions, and the manners, of the troops and of the inhabitants, and of every occurrence that might come to pass amongst them. And if I discovered aught contrary to their information, I inflicted punishment on the intelligencer; and every circumstance of cruelty and oppression in the governors, and in the troops, and in the inhabitants, which reached my ear, I chastised agreeably to justice and equity.

Whatever tribe, and whatever hord, whether Toork or Taucheek, or Arrub or Ajjum, came in unto me, I received their chiefs with distincton

داشتم وسایر ایشانرا فراخور احوال نوازش نمودم وبه نیکان ایشان نیکي کردم وبدان ایشانرا به بدي ایشان سپردم

distinction and respect, and their followers I honoured according to their degrees and their stations. And to the good among them I did good, and the evil I delivered over to their evil actions.

وهر کس بمن دوستي کرد قدر دوستي ویرا فراموش نکردم وبوي مروت واحسان نمودم وهرکس خدمت من کرد حق خدمت ویرا ادا کردم وهر کس بمن دشمني کرد وپشیمان شده بمن التجا آورد ورانوزد دشمني ویرا فراموش کردم وبدوستي ومروت خریدار وي شدم

And whoever attached himself unto me, I forgot not the merit of his attachment, and I acted towards him with kindness and generosity: and whoever had rendered me services, I repaid the value of those services unto him. And whoever had been my enemy, and was ashamed thereof, and flying to me for protection, humbled himself before me, I forgot his enmity; and I purchased him with liberality and kindness.

فرزندان وخویشان وآشنایان ابمسایکان وکساني که با من آشنایي داشتند ایشانرا در وقت دولت ونعمت بنواختم وحق ایشانرا ادا کردم وبا فرزندان وخویشان قطع صلهٔ رحم ننمودم وبکشتن وبستن ایشان امر نکردم

My children, and my relations, and my associates, and my neighbours, and such as had been connected with me, all these I distinguished in the days of my fortune and prosperity, and I paid unto them their due. And with respect to my family, I rent not asunder the bands of consanguinity and mercy; and issued not commands to slay them, or to bind them with chains.

وهر کسرا بهر طرزي شناخته بودم فراخور شرخت خود بوي سلوک نمودم چون کرم وسرد

And I dealt with every man, whatever the judgement I had formed of him, according to my own opinion of his worth. As I had seen much prosperity and adversity,

روزگار بسیار دیدم و تجربها برداشتم
با دوست و دشمن سازکاریها کردم

adverſity, and had acquired knowledge and experience, I conducted myſelf with caution, and with policy, towards my friends and towards my enemies.

سپاه دوست و دشمن را عزیز
داشتم که متاع باقي خودرا بمال فاني
میفروشند و در معارک و مهالک
خودرا مي اندازند وجان فشاني
مینمایند

Soldiers, whether aſſociates or adverſaries, I held in eſteem; thoſe who ſell their permanent happineſs to periſhable honour, and throw themſelves in the field of ſlaughter and battle, and hazard their lives in the hour of danger.

مردي که از جانب دشمن با
من خصمي کرد و شمشیر کشید
ونسبت با ولي نعمت خود راسخ
الاعتقاد بود ویرا بسیار دوست
داشتم وچون نزد من آمد قدر ویرا
دانسته معتمد خود ساختم وبوفا
وحقیقت ویرا شناختم

The man, who drew his ſword on the ſide of my enemy, and committed hoſtilities againſt me, and preſerved his fidelity to his maſter, him I greatly honoured; and when ſuch a man came unto me, knowing his worth, I claſſed him with my faithful aſſociates; and I reſpected and valued his fidelity and his attachment.

وآن سپاهي که حق نمک
ووفا داري‌را فراموش کرد ووقت
کار از صاحب خود رو
گردان شد و نزد من آمد ویرا
دشمنترین مردم دانستم

And the ſoldier, who forgot his duty and his honour, and in the hour of action turned his face from his maſter, and came in unto me, I conſidered as the moſt deteſtable of men.

چون تزوک دین وشریعت
کردم شروع در تزک کارخانه
سلطنت خود نمودم وبه توره و
تزوک مراتب سلطنت خود

When I re-eſtabliſhed the faith and the holy laws, I then began to form my civil regulations; and by law and by order I ſtrengthened my government. And the regulations for

نگاه داشتم ترک نگاهداشت مراتب سلطنت خودرا برین نهج کردم

for giving ſtability to my government, I formed in this manner:

اول قواعد سلطنت خودرا بدین اسلام وشریعت خیر الانام ومحبت آل واصحاب واجب الاحترام انحضرت استوار داشتم وحفظ مرتبه سلطنت خود بتوره وتزوک چنان کردم که احدي را یاراي نبود که در سلطنت من دخل تواند کرد

First, I kept firm the foundation of my power by the true religion, and by the laws of the prophet, and by the love of the deſcendants and venerable companions of that holy legiſlator; and by regulations and by order I ſo ſecured my regal authority, that no one had the power to interpoſe in my government.

دوم سپاه ورعیت را در مرتبه امید وبیم نگاهداشتم و دوست ودشمن را در مرتبه مروت ومدارا داشته کردار وگفتار ایشانرا به تحمل وتغافل در گذرانیدم

Secondly, I kept my ſoldiers and my ſubjects ſuſpended between hope and fear; and conducting myſelf towards my friends and my enemies with gentleneſs and with humanity, I either over-looked or patiently bore with their words and their actions.

وهرکس از دوست و دشمن که التجا بمن آوردند دوستان را در مرتبه نگاهداشتم که بر دوستي خود افزودند وبا دشمنان بمرتبهٔ سلوک نمودم که دشمني را بدوستي مبدل ساختند

Whoever, whether friends or enemies; fled unto me for protection; if they were friends, I treated them in ſuch ſort as tended to encreaſe their friendſhip; and if they were enemies, I ſo conducted myſelf towards them that their enmity was ſpeedily converted into affection.

وهرکسرا بر من حقي بود حق ویرا ضایع نساختم وهرکسرا بروي شناختم ویرا از نظر نینداختم

Whoever had a demand upon me, I attempted not to diminiſh the value thereof: and thoſe whom I perſonally knew, I threw not forth from my preſence.

 And

وهرکس از اوان طلوع دولت
وسلطنت من بمن التجا آورده
بودند از نیکو کار وبد کردار خواه
بمن نیکي کرده بودند خواه بدي
چون بر تخت سلطنت نشستم
ایشانرا شرمنده احسان خود
ساختم وبدیهاي که بمن کرده
بودند نا کرده انکاشتم وقلم عفو
بر جریده اعمال ایشان کشیدم

And whoever, from the firſt ſhining forth of my fortune and power, had ſought my protection, worthy or unworthy, whether their conduct towards me had been good or evil, when I aſcended the throne of empire, I cauſed them to bluſh by my bounty and kindneſs; and I conſidered as undone the evil which they had done unto me, and I drew the pen of oblivion over the regiſter of their actions.

سیوم در مقام انتقام هیچکس
نشدم وانتقام نکشیدم وبد کنندکان
خودرا به پروردکار سپردم

Thirdly, I never gave way to the thirſt of revenge, nor did I ever ſatiate my reſentment on any one. Thoſe who had injured me, I delivered over to the juſtice of the Almighty.

ارباب شجاعت ومردان
کارکردهٔ ارموده نکاهداشتم ومردم
اصیل وسادات وعلماي وفضلارا
بخود راه دادم واشرار وبد نفسان
ولیمارا از مجلس خود راندم

I retained in my ſervice warriors of approved valour, and ſoldiers of tried experience. And I admitted to my ſociety men of exalted lineage, and the poſterity of the prophet, and theologians, and doctors learned in the law. And the ſeditious, and the wicked, and the inglorious, I drove far from my preſence.

چهارم بکشاده روئي ورحم
وشفقت خلق خدارا بخود رام
کردم وبعدالت کرویدم واز ظلم
جور دوري کزیدم

Fourthly, I drew to me the obedience of the people of God by complacency, and by mercy, and by indulgence. And I ever adhered to equity and juſtice; and I retired far from cruelty and oppreſſion.

امر نمودم که در محفل خاص
امور ملکي وبند وبست مملکت
وتغیر و تبدیل وتعین سپاه وامرا
ومشاورت وتدبیرات بعرض
رسانند

و امر نمودم که منشي محرم
که صاحب اسرار تواند بود حاضر
باشد که بقلم راستي مخفیات
ومشورات را مي نوشته باشد

و امر نمودم که مجلس نویشان
تعین نمایند که نوبت بنوبت
در دیوان مجلس حاضر بوده و آنچه
از مهمات ومعاملات فیصل یابد
و مشخص شود صورت واقعه را
نوشته نگاهدارند وآنچه بعرض رسد
ومن حکم کنم وآنچه در مجلس
مذکور شود از امور کلي وجزئي همگي را
بقلم در آورده داخل وقایع من نمایند

و امر نمودم که بهر کارخانه
از کارخانهاي سلطنت نویسنده تعین
نمایند که اخراجات ومداخل ومخارج
یومیه را مي نوشته باشد

که دوازده چیزرا شعار خود
ساختم تا باستقلال تمام بر تخت

I commanded that all concerns appertaining to the imperial dignity, the regulations of my dominions, and the dismission, and the changing, and the appointing of armies and of officers, and all consultations and plans of operation should be communicated unto me in my select counsel.

And I commanded that a confidential secretary (on whose secrecy dependence might be placed) should at all times attend, and minute down with the pen of integrity the secret transactions and deliberations.

And I ordained that writers of the general council should be appointed, and that they should relieve each other in the hall of the council, and that they should write down and preserve full and exact accounts of every matter and of every business which should be settled and determined therein: and that all representations made unto me, and all orders issued by me, and every matter which was debated in council, should be written and inserted in the narrative of my transactions.

And I ordained that to every department of the departments of government an accomptant should be appointed: and that he should keep a journal of the daily expences, and of the receipts and disbursements.

I regulated my conduct by Twelve certain Maxims: and by them I seated myself firmly on the

سلطنت نشستم وبه تجربه من
رسیده است که با هر پادشاهي
که این دوازده امر نباشد از سلطنه
بهره نداشته باشد

اول باید که کردار و کفتارش
از خود باشد یعني سپاه ورعیت
بدانند که آنچه پادشاه میکوید و
میکند خود میکوید ومیکند ودیکري را
در آن دخلي نیست

پس باید که پادشا بکفتار
وکردار دیکران بنوعي که شریک
مرتبه سلطنت کردند عمل نکند
اگرچه سخن خوب از همه کس
باید شنید اما نه بمرتبه که از
کفتار و کردار در امور سلطنت
شریک وغالب کردند

دویم سلطانرا باید که در همه
چیز عدالت بکار برد ووزراي عادل
با انصاف در خدمت خود نکاهدارد
واگر پادشاه ظلم کند وزیر عادل
تدارک آن نماید ما اگر وزیر ظالم
باشد زود باشد که خانه سلطنت
خراب کردد

the throne of empire. And from experience it is known unto me, that every prince who adhereth not to these Twelve Maxims, shall reap little advantage from his dominion and regal station.

First. It is necessary that his words and his actions be his own. That is to say, that his soldiers and his subjects may know that what the king sayeth and doeth, he sayeth and doeth from himself; and that no other person hath influence therein.

Therefore it is requisite that a king be not so guided by the conduct and the counsels of others, as to make them his associates in his regal authority. For although he be obliged to hear good advice from all, yet he must not to that degree attend to them, as to enable them by their measures and their councils to become his equals, and in the end his superiors, in the concerns of his government.

Secondly. It is necessary to a king that he adhere to justice in all his actions, and that he receive ministers who are just and virtuous. For if a king be guilty of oppression, an upright minister may counteract the evil thereof. But if the minister be unjust and cruel, it shall speedily come to pass, that the edifice of his master's power and dominion shall be levelled with the earth.

Thirdly.

سیوم در اوامر و نهي استقلال بکار برد و بذات خود حکم کند که دیگري‌را زهره آن نباشد که در آن حکم دخل کند و تغیر دهد

چهارم بر عزیمت خود راسخ باشد یعني بر هر کاري که عزیمت بندد فسخ آن نکند و تا باتمام نرساند دست از آن کار باز ندارد

پنجم جریان حکم است چه حکمي که بکند باید که آن حکم جاري کردد و که کسي‌را یاراي آن نباشد که رد آن حکم تواند کرد اگرچه در آن حکم ضررها متصور باشد

ششم امور سلطنت خودرا من حیث الاستقلال بدیگري نسپورد وعنان اختیار خود بدست دیگري ندهد که دنیا غدرا است وعاشق بسیار دارد وزود باشد که آن صاحب اختیار میل بر سلطنت نموده متصرف مرتبه سلطنت کردد

Thirdly. In his injunctions and in his prohibitions he muſt act with reſolution and with firmneſs. And he himſelf muſt iſſue his royal commands, that no one may have the temerity, or the power, to interpoſe, to alter, or to corrupt them.

Fourthly. He muſt be firm and conſtant in all his determinations. That is to ſay, on whatever plan or enterpriſe he ſhall reſolve, he muſt not alter his reſolution, nor withdraw his hand from that enterpriſe, until he hath brought it to a fortunate concluſion.

The fifth is the ſpirit of command. For whatever command he giveth, it is neceſſary that that commandment ſhould be obeyed; that no one ſhould have the power to act in oppoſition thereto, even though inconvenience or miſchief ſhould be the expected conſequence of that command.

Sixthly; (for from hence proceedeth ſecurity and power;) he muſt not truſt the concerns of his government to others, nor deliver over the reins of his authority into the hands of a ſervant: for the world is full of treachery, and hath many lovers: and it may ſoon come to paſs, that the powerful ſervant ſhall aſpire to regal dignity, and ſeat himſelf on the throne of his maſter.

هفتم در امور سلطنت از هر کس سخن بشنود انچه پسندیده باشد در خزنه خاطر خود نگاهدارد ودر وقتش بکار برد

Seventhly. On the affairs of his government he muſt liſten to the opinions of his ſervants: thoſe which are good, he muſt lay up in the treaſury of his heart, and call them forth into action at their proper ſeaſons.

هشتم در امور سلطنت وسپاه ورعیت بقول وفعل بر کس عمل نکند واز وزرا وامرا که در حق شخصي سخني گویند بشنود خواه نیک وخواه بد لیکن در عمل نمودن بان تامل نماید تا آنکه حقیقت حال بروي ظاهر گردد

Eighthly. In the concerns of dominion, and in thoſe things which relate to his ſubjects and his ſoldiers, he muſt not act by the aſſiſtance and the advice of others. If his Vizzeers or his Ameers ſpeak unto him concerning any one, whether that which they ſay be good, or whether it be evil, let him hearken unto them; but in forming his determination thereon let him be cautious and circumſpect, until the truth be apparent unto him.

نهم باید که سطوت سلطنتش در دلها سپاه ورعیت بنوعي جاي گیرد که هیچکس را یاراي تخلف از امر وحکم وي نباشد واز اطاعت و متابعتش عصیان نورزند

Ninthly. It is neceſſary that the majeſty of his dominion be ſo impreſſed on the hearts of his ſoldiers and his ſubjects, that none ſhall dare to diſobey his orders and commands, or to revolt from their duty and obedience to his royal authority.

دهم آنچه کند بذات خود کند وآنچه گوید بر سخن خود راسخ باشد چه پادشاه‌را جز اعزاز حکم چیزي دیگر بهره نباشد که خزانه

Tenthly. What the king doeth he muſt do from himſelf; and he muſt adhere to that which he ſayeth: for unto a prince there is nothing ſo valuable as a juſt veneration for his royal word. This word is unto him a family of princes, and a rich treaſury; it maketh

ولشکر ورعیت وسلاطین همین حکم ایشان باشد

maketh to him numerous ſubjects and powerful armies.

یازدهم در امور سلطنت واجراي احکام خودرا بي شریک داند وکسي را شریک سلطنت نکرداند

Eleventhly. In the affairs of his government, and in the iſſuing forth his orders and commands, he muſt conſider himſelf as ſingle and alone; nor muſt he aſſociate any one with him in the adminiſtration of his authority.

دوازدهم از حال اهل مجلس خود آگاه باشد وهوشیاري بکار برد که اکثر خواهش عیوب باشند وخبر به بیرون رسانند واز گفتار و کردار پادشاه خبر به امرا ووزرا بگویند چنانچه این قضیه بر من بوقوع آمده چون جمعي از اهل مجلس خاص من جاسوسان امرا ووزرا من بودند

Twelfthly. He muſt be acquainted with the manners and the diſpoſitions of his favourites and his confidents. And he muſt act with caution and circumſpection: for many are lovers of ſlander and of calumny, who may carry reports abroad, and communicate to the Vizzeers and the Ameers the words and the actions of their prince. Thus, it once happened unto me at a time when ſeveral of thoſe whom I admitted to my private council proved to be the ſpies of my Vizzeers, and my Omraus.

چون شروع در ملک گیري کردم چهار امررا پیش نهاد خاطر خود ساختم

When I firſt entered upon the reduction of kingdoms, I firmly adhered to four certain maxims.

اول در امور ملک گیري تدبیر و کنکاش درست بکار بردم

Firſt, in thoſe things which appertained to the acquiſition of dominions, I acted from deep deliberation, and from mature counſel.

دوم اندیشه وحزم و احتیاط بسیار نمودم تا آنکه در کارها غلط نکردم وبتایید آلهي هر تدبیري که کردم راست ودرست افتاد

Secondly, I uſed reflection, and caution, and circumſpection, that I might not err in execution. And ſuch was the favour of the Almighty, that every determination which I formed, proved in the

ومزاج وطبایع اهل هر ملکي را بخاطر آوردم وموافق طبیعت ایشان سلوک کرده حاکم تعیین نمودم

the end judicious and ſucceſsful. I informed myſelf of the diſpoſitions and genius of the natives of every country; and I accommodated myſelf to their prejudices in the appointment of their governors.

سیوم سیصد وسیزده مردم مردانه اصیل وشجاع وفرزانه بخود معفق ساختم وایشان در اتفاق بمرتبه بودند که گویا همگي ایشان یک تن بودند وعزیمت وراي وگفتار وکردار ایشان همي یک بود چون میگفتند که این کار میکنم بر نمي گشتند وتا آن کاررا باتمام نمي رسانیدند دست از آن باز نمیداشتند

Thirdly, I united unto myſelf three hundred and thirteen reſolute men, of nobility, of bravery, and of wiſdom: and ſo firmly were they united, that the whole, it might be ſaid, were as one perſon; and their reſolutions, and their actions, and their declarations were the ſame. When they ſaid, "We will do thus," they did it; for until they had concluded the enterpriſe on which they had determined, they withdrew not their hands therefrom.

چهارم کار امروزرا بفردا نینداختم ودر هنگام نرمي نرمي بکار بردم ودر وقت درشتي درشتي کردم ودر زمان تاني شتاب نکردم ودر کار شتاب درنگ ننمودم وکاري که بتدبیر سر انجام یافتي بشمشیر نمیکشادم

Fourthly, I poſtponed not till to-morrow the buſineſs of to-day. When lenity was neceſſary, I acted with lenity; and in the hour of ſeverity I was ſevere. At the time when delay was policy, I acted not with precipitation; and when expedition was neceſſary, I was not guilty of delay: and the buſineſs which could be concluded by addreſs and negotiation, I committed not to the ſword.

امر نمودم که هر نوکري که در نزد غنیم معتبر باشد و در وقت جنگ وکارزار سلسله دوستي

I alſo ordained, that the ſervant of the foe who was in the confidence of his maſter, and, who in times of war and ſervice, vibrated

بدشمن صاحب خود نجنباند وحق نمک وصاحبي ونوکري ونعمت را فراموش کند ودشمن صاحب خودرا خواهد که بر صاحب خود غالب کرداند این قسم شخصي را در خدمت راه ندهند روزکار سزايش را در کنارش خواهد نهاد

brated the chain of friendſhip with the enemy of his prince; and who forgot the ſacred ties of lord and of ſervant, and the fidelity due for the ſalt and the bread which he had eaten; and who ſtrove to make the enemy of his maſter the conqueror of his maſter; I ordained that ſuch a wretch ſhould never be admitted into my ſervice. Time ſhall hereafter inflict upon him his reward.

روزي که مملکت توران را مسخر ساختم ودر تختکاه سمرقند بر سرير سلطنت جلوس نمودم بدوست ودشمن يکسان سلوک کردم امراي بدخشان و بعضي امراي قشونات از ترک وتاچيک که بمن بديها کرده وحيلها برا نکيخته و بر من شمشيرها کشيده بودند و از کردار نا پسنيده خود متوهم مي بودند چون بمن التجا آوردند چندان احسان کردم که شرمنده عنايت واحسان من شدند

On the day on which I conquered the kingdom of Tooraun, and mounted the throne of empire in the capital city of Summurkund, I conducted myſelf in the ſame manner towards my enemies and my friends. The Ameers of Buddukhſhaun, and other Ameers of Kuſhoonaut, both Toork and Taucheck, who had done me injuries; and who had practiſed deceits upon me; and who had drawn their ſwords in oppoſition unto me; and who were alarmed by the remembrance of their evil conduct; when they ſubmitted to my authority, I received them with ſuch kindneſs and courteſy, that they bluſhed at my generoſity and goodneſs.

و هر کسرا رنجانيده بودم باحسان وانعام تلافي رنجش وي کردم و بمراتب لايق ايشانرا امتياز بخشيدم

And to every one, whom I had injured or diſtreſſed, I made compenſation; and I balanced the diſtreſſes which he had ſuffered, by kindneſs and by gratuities; and by proper marks of my favour I conferred honour upon him.

And

و کسانی را که در مقام شکست
من در آمده بر من حسد بردند
آن قدر بایشان مروت واحسان
کردم که شرمنده احسان من
شده غرق عرق خجالت کشتند

And to those who had envied my fortune, and who had endeavoured to subvert my power, I conducted myself with such kindness and generosity, that they were confounded at my goodness, and sunk under the sense of their own unworthiness.

و دوستان چون بمن التجا
آوردند چون همیشه برضای من
کارکرده بودند ایشانرا شریک
دولت دانسته در عطای مال
و اسباب مضایقه نکردم

And my friends who presented themselves before me, those who had ever acted in submission to my will, I considered as the partners of my fortune: and I regarded not the riches and the wealth which I conferred upon them.

و حاکم هر ملکی را که مسخر
من شد حکومت آن ولایت را
باز بوی ارزانی داشتم و ویرا بقید
بمن در آورده مطیع ومنقاد خود
ساختم وهرکه بمن در نیامد ویرا
بکردار وی گرفتار گردانیدم و حاکم
عادل وعاقل و عامل بر ایشان
تعین نمودم

Every kingdom which I reduced, I gave back the government of that kingdom to the prince thereof; and I bound him in the chains of kindness and generosity; and I drew unto me his obedience and submission. The refractory I overcame by their own devices; and I appointed over them a vigorous, and sagacious, and upright governor.

وادانی وارازل را در مرتبه
ایشان نگاهداشتم ونگذاشتم که
قدم از حد خود فراتر گذارند واکابر
و اشراف را بمراتب عالیه امتیاز
دادم وابواب عدالت در هر ملک
مفتوح داشتم وطریق ظلم وستم را
مسدود گردانیدم

The base and the abject I confined within their proper bounds; and I permitted them not to exceed the limits prescribed them. And on the nobles and the grandees I conferred pre-eminence by exalted dignities; and I threw open the portals of equity and justice in every country; and I closed up the avenues to cruelty and oppression.

امر نمودم که هر مملکتي که مسخر گردد سپاهي که در آن مملکت باشد و پناه آورد نوکر سازند وجاي دهند ورعايا ومتوطنان ان ديار را از حوادث و قتل وغارت وآسيري محافظت نمايند

I ordained, in every kingdom which ſhould be ſubdued, that the warrior of that kingdom who ſubmitted unto me ſhould be received into my ſervice; and that the ſubjects and the inhabitants of that country ſhould be protected from injuries, and from ſlaughter, and from rapine, and from ſlavery;

و اموال واسباب ايشان را از تاراج ويغما نگاهدارند وغنايمي را که از آن ملک بدست آيد بقيد ضبط در آورند

And that their effects and their property ſhould be protected from ravage and from plunder; and that the ſpoils which had been gathered from that country ſhould be taken from the ſpoilers;

و سادات وعلما ومشايخ والاکابر واشراف را اعزاز نمايند و کدخذيان وکلانتران و دهقانان و مزارعان را استمالت دهند

And that the poſterity of the prophet, and the theologians, and the holy and the learned men, and the nobles and the grandees ſhould be treated with honour and reſpect; and that the chiefs, and the leading men, and the principal men of the towns and the villages, and thoſe who followed agrieulture, ſhould be protected and encouraged;

و رعايارا در ميانهٔ اميد وبيم نگاهدارند ومقدار گناه واستعداد او جريمت بگيرند

And that the ſubjects in general ſhould be kept ſuſpended between hope and fear; and that when guilty of a crime, they ſhould be fined in proportion to the offence, and to their ability.

MISCELLANEOUS EXTRACTS.

NEZZAUMEE.

بهنگام سختي مشو نا امید
کز ابر سیه بارد آب سفید

In the hour of adverſity be not without hope;
For chryſtal rain falls from black clouds.

SAADEE.

مانند تو آدمي در آفاق
ممکن نبود پري ندیدم

No human creature in this world
Was ever equal to you. I have not ſeen a fairy.

بلبل*ار روي تو بیند طلب
کل نکند

Should the nightingale once behold thy beauteous face, he would no longer ſeek his beloved roſe.

* ار *is a poetic contraction for* اگر if.

بهار خورست اي کل کجایي
که بیني بلبلان را ناله و سوز

The ſpring is delightful! oh roſe, where haſt thou been?
Doſt thou not hear the lamentations of the nightingale, on account of thy delay?

JAUMEE.

نهي صد دسته ریحان پیش بلبل
نخواهد خاطرش جز نخت کل

You may place an hundred handfuls of fragrant herbs and flowers before the nightingale:
Yet he wiſhes not, in his conſtant heart, for more than the ſweet breath of his beloved roſe.

صبر تلخ است ولیکن بر شیرین دارد

Patience is bitter, but it bears ſweet fruit.

پند نامه تصنیف شیخ سعدي شیرازي

THE BOOK OF ADVICE,

COMPOSED BY

SHEIKH SAADEE OF SHIRAZ;

COMPRISING A

COMPENDIUM OF ETHICS.

Tranſlated by FRANCIS GLADWIN, Eſq.

کریما ببخشاي بر حال ما
که هستم اسیر کمند هوا
نداریم غیر از تو فریاد رس
تویی عاصیانرا خطا بخش وبس
نگهدار مارا زراهٔ خطا
خطا در گذار و صوابم نما

O BENEFICENT (God); beſtow pardon on our condition,
Who are captives in the toil of vanity.
We have none, excepting Thee (for our) defender.
Thou art the all-ſufficient forgiver of tranſgreſſors;
Preſerve us from the road of ſin;
Pardon our miſdeeds, and inſtruct us in righteouſneſs.

خطاب بر نفس

چهل سال عمر عزیز تگذشت
مزاج تو از حال طفلي نگشت
همه با هوا و هوس ساختي
دمي با مصالح نپرداختي

ADDRESS TO THE SOUL.

FORTY years of your precious life have elapſed,
(And, alas!) your diſpoſition has not altered from the ſtate of childhood:
You have done all things through thoughtleſſneſs and vanity:
Not an inſtant have you acted in conformity to righteouſneſs.

مکن تکیه بر عمر نا پایدار
مباش ایمن از بازي روزگار

Place not reliance upon perishable life:
Think not yourself secure from the sport of fortune.

در تمدیح کرم

دلا هرکه بنهاد خوان کرم
بشد نامدار جهان کرم
کرم نامدار جهانت کند
کرم کامکار عیانت کند
ورای کرم در جهان کار نیست
وزین کرمتر هیچبازار نیست
کرم مایهٔ شادماني بود
کرم حاصل زنده‌کاني بود
دل عالمي از کرم تازه‌دار
جهانرا زبخشش پر اوازه‌دار
بهمه وقت شو در کرم مستقیم
که هست آفرینندهٔ جان کریم

IN PRAISE OF BENEFICENCE.

OH, my heart! whosoever spreadeth the table of generosity,
Becomes famous in the world of beneficence.
Generosity will gain you renown in the universe;
Generosity will obtain for you (true) grandeur. [Or, Beneficence will make manifest your greatness.]
Than generosity, there is no action more excellent in the world;
Neither is any thing more popular:
Generosity is the capital-stock of delight;
Generosity is the harvest [profit, use,] of life.
Invigorate the hearts of men by generosity;
Fill the world with the fame of your beneficence.
At all times be stedfast in active goodness, [generosity,]
Since the Creator of the soul is beficent.

در صفت سخاوت

سخاوت کند نیکبخت اختیار
که مرد از سخاوت شود بختیار

IN PRAISE OF LIBERALITY.

THE fortunate maketh choice of liberality,
Because a man is rendered happy thereby.

Be

بلطف و سخاوت جهانگیر باش
در اقلیم لطف و سخا میر باش
سخاوت بود کار صاحبدلان
سخاوت بود پیشهٔ مقبلان
مشو تا توان از سخاوت بری
که گوی بهی از سخاوت بری
سخاوت مس عیبرا کیمیا است
سخاوت همه دردهارا دواست

Be conqueror of the world through kindneſs and liberality:
Be a prince in the region of favour and bounteouſneſs.
Liberality is the office [buſineſs] of the righteous [wiſe ;]
Liberality is the duty of the elect [proſperous.]
Be no more without liberality, than you can help,
That you may bear away the ball of excellence through munificence.
Liberality is the elixir for (tranſmuting the copper of defect [vice ;]
Liberality is the remedy for all evils [griefs.]

در مذمّت بخیل

اگر چرخ گردد بکام بخیل
ور اقبال باشد غلام بخیل ،
و گر در کفش گنج قارون بود
و گر تابعش ربع مسکون بود
نیرزد بخیل آنکه نامش بری
و گر روزگارش کند چاکری
مکن التفاتی بمال بخیل
مبر نام مال و منال بخیل

IN CENSURE OF PARSIMONY.

WAS the ſphere to revolve conformably to the deſire of the miſer,
Was fortune to become his ſlave,
If in his hands were the treaſures of Karoon,
And the whole inhabited world were ſubject unto him ;
They would not give him ſuch value that you ſhould mention his name ;
Neither if fortune entered into his ſervice.
Pay no reſpect to the riches of the miſer ;
Speak not of his wealth and poſſeſſions.

The

بخیل ار بود زاهد بحر و بر
بهشتي نباشد بحکم خبر
بخیل ار چه باشد توانگر بمال
بخواري چو مفلس خورد کوشمال
سخیان زاموال بر مي خورند
بخیلان غم سیم و زر مي خورند

The miſer, although he be a monk [recluſe) on ſea and on land,
Shall not enjoy Paradiſe ;--ſo ſaith the tradition.
Notwithſtanding the miſer be rich in poſſeſſions,
Through his meanneſs, he ſuffers equal diſtreſs with the needy :
The liberal enjoy the fruit of their riches.
The parſimonious taſte only the ſorrow of ſilver and gold.

ضفت تواضع

دلا کر تواضع کني اختیار
شود خلق دنیا ترا دوستدار
تواضع زیادت کند جاه‌را
که از مهر پرتو بود ماه‌را
تواضع کند هرکه هست آدمي
نه زیبد ز مردم بجبر مردمي
تواضع بود حرمت افزاي تو
کند در بهشت برین جاي تو
تواضع بود مایهٔ دوستي
که عالي بود پایهٔ دوستي
تواضع کلید در جنت است
سرافرازي و جاه‌را زینت است

IN PRAISE OF HUMILITY.

OH, my heart! if you make choice of humility,
Mankind will be your friends ;
Humility augmenteth dignity,
Like as the ſun illumines the moon.
Whoſoever is humane, practiſes humility.
Nothing adorns human beings like humanity
Humility will be the means of heightening your character ;
It will eſtabliſh your ſeat in the ſublime paradiſe.
Humility is the capital-ſtock [wealth] of friendſhip,
How exalted, then, is the dignity of friendſhip!
Humility is the key of the gate of Paradiſe ;
It is the ornament of eminence and dignity :

Who-

کسي را که عادت تواضع بود
زجاه و جلابش تمتع بور

Whoſoever accuſtometh himſelf to humility,
Will derive benefit from his rank and ſtation.

تواضع کند مردرا سر فراز
تواضع بود سر ورانرا طراز

Humility exalteth a man:
Humility is the embroidery of chiefs.

کسي راکه گردن کشي در سر است
تواضع از و یافتن خوشتر است

Whoſoever is exalted to the command of others,
To experience humility from him, is very delightful!

تواضع کند هوشمند گزین
نهد شاخ پر میوه سر بر زمین

The truly wiſe man practiſes humility,
The bough full of fruit, places its head upon the earth.

تواضع مدار از خلایق دریغ
که گردن از ان برکشیدي چو تیغ

Afflict not mankind by withholding humility,
Since your neck is thereby exalted like an uplifted ſword.

تواضع زگردن فراز ان نکوست
گدا گر تواضع کند خوي اوست

Humility is reſpectable in thoſe of high eſtate,
The beggar who is humble, acts only in his profeſſion.

مذمت تکبّر

CENSURE OF ARROGANCE.

تکبّر مکن زینهار اي پسر
که روزي زدوستش ور آئي بسر

PRACTISE not arrogance, Take care, oh, my ſon!
For, one day, by its hand, you may fall down headlong.

تکبّر زدانا بود نا پسند
غریب آید اینمعني از هوشمند

Arrogance is diſguſtful to a wiſe man;
It is wonderful how a wiſe man can be guilty of it!

تکبّر بود عادت جاهلان
تکبّر نیاید زصاحب دلان

Arrogance is habitual to the ignorant;
Arrogance cometh not from a righteous man.

تکبّر عزازیل را خوار کرد
بزندان لعنت گرفتار کرد

Arrogance ruined Azazil (or Satan), [i. e The angel of Death.]
It confined him in the prison of malediction.

کسي را که خصلت تکبّر بود
سرش پر غرور از تصور بود

Whosoever is addicted to arrogance,
Hath his head filled with proud imaginations.

چو دانی تکبّر چرا میکنی
اگر میکني تو خطا میکني

Since you know what arrogance is, why are you guilty of it?
If you practise it, you commit sin.

تکبّر بود مایهٔ مد بري
تکبّر بود اصل بد گوهري

Arrogance is the capital-stock of misfortune:
Arrogance is the root of an evil disposition.

صفت علم

بني آدم از علم یابد کمال
ازنه حشمت و جاه مال و منال

چو شمع از پي علم باید گداخت
که بي علم نتوان خدارا شناخت

کسي را که شد در ازل بختیار
طلب کردن علم کرد اختیار

خردمند باشد طلبکار علم
که گرمست پیوسته بازار علم

طلب کردن علم شد بر تو فرض
وگر واجب آید پیش قطع ارض

PRAISE OF KNOWLEDGE.

THE children of Adam attain perfection by knowledge,
Not through pomp or splendour, riches or possessions.

To gain knowledge you should consume yourself like a candle,
Since without it you cannot know God.

Whosoever destiny hath rendered happy,
Maketh it is study to acquire knowledge.

The wise will seek after knowledge,
Since wisdom is ever in request.

The desire of knowledge is your duty,
And if necessary you would travel in pursuit of it.

Knowledge

ترا علم در دین و دنیا تمام
که کار تو از علم گیرد نظام
مـیاموز جز علم گر عاقلي
که بي علم بودن بود غافلي
بر و دامن علم گیر استوار
که علمت رساند بدار القرار

Knowledge will complete you for this world, and for the next,
For thereby your actions are ſet in order.
If thou art wiſe, thou wilt ſtudy nothing elſe,
For to be without knowledge is to to be inconſiderate;
Go, & hold faſt the ſkirt of its robe,
That it may convey you to the permanent dwelling.

امتناع از صحبت جاهلان

دلا گر خردمندي و هوشیار
مکن صحبت جاهلان اختیار
زجاهل گریزنده چون تیر باش
نه آمیخته چو نشکر و شیر باش
ترا اژدها گر بود یار غار
از آن به که جاهل بود غمگسار
اگر خصم جان تو عاقل بود
به از دوستداري که جاهل بود
چو جاهل کسي در جهان خوار نیست
که نادان تر از جاهلي کار نیست
زجاهل حذر کردن اولي بود
کزین ننگ دنیا و عقبي بود
زجاهل نیاید جزا فعال بد
از و نشنود کس جزا قوال بد

AGAINST ASSOCIATING WITH THE IGNORANT.

OH, my heart! if thou art wiſe and prudent,
Chooſe not the ſociety of the ignorant;
Fly from them like an arrow;
Be not mixed with them like ſugar and milk.
If you have a dragon for your companion in the cave,
It is better than to have an ignorant aſſociate:
If your mortal enemy be wiſe,
He is preferable to an ignorant friend.
None are more deſpicable in the world than the ignorant,
Becauſe no action is more unſeemly than ignorance.
It is prudent to ſhun the company of the ignorant,
For from their ſociety will reſult temporal and eternal ſhame.
From the ignorant proceed only evil actions;
No one will hear from them aught but bad words.

The

سرانجام جاهل جهنم بود
که جاهل نکو عاقبت کم بود
سر جاهلان بر سردار به
که جاهل بخواري کر قنار به

The end of the ignorant will be hell;
Their future ſtate is never proſperous.
The heads of the ignorant beſt ſuit the top of the gallows,
For it is fitting they ſhould be ſeized by diſgrace.

صفت عدل

چو ایزد ترا اینهمه کام داد
چرا بر نیاري سرانجام داد
چو عدل است پیرایه خسروي
چرا عدل‌را دل نداري قوي
ترا مملکت پایداري کند
اگر معدلت دستیاري کند
چو نوشیروان عدل کرد اختیار
کنون نام نیکست زو یادکار
جهانرا بانصاف آباد دار
دل اهل انصاف‌را شاد دار
زتاثیر عدل است آرام ملک
که از عدل حاصل شود کام ملک
جهانرا به از عدل معمار نیست
که بالاتر از معدلت کار نیست
ترا زین به آخر چه حاصل بود
که نامت شهنشاهٔ عادل بود

PRAISE OF JUSTICE.

SINCE God hath granted you all your deſires,
Why produce you not the effects of juſtice?
Since juſtice is the ornament of royalty,
Why eſtabliſh you not your heart thereby? [by juſtice?]
Your kingdom will obtain permanency,
If you take juſtice for your co-adjutor:
Becauſe Nouſhirvan made choice of juſtice,
His good name is held in remembrance until now.
Preſerve the world in proſperity through juſtice;
Make glad the hearts of the juſt.
The peace of a kingdom is preſerved by the impreſſions of juſtice,
For its deſires are obtained by the exerciſe thereof.
The world has no architect ſuperior to juſtice.
Since no action is more elevated, [than juſtice,]
What better end can you require for yourſelf,
Than that you may be ſtiled THE JUST KING?

اگر خواهي از نيک بختي نشان
در ظلم بندي بر اهل جهان
رعايت دريغ از رعيت مدار
مراد دل داد خواهان برار

If you ſeek a monument of your good fortune,
Shut the door of oppreſſion on mankind;
With-hold not favour from the peaſant;
Gratify the hearts of the ſuppliants for juſtice.

مذمت ظلم

خرابي زبيداد بيند جهان
چو بستان خرّم زباد خزان
مده رخصت ظلم در هيچ حال
که خورشيد ملکت نيابد زوال
کسي کاتش ظلم زد در جهان
بر آورد از اهل عالم فغان
ستم بر ضعيفان مسکين مکن
که ظالم بدوزخ رود بي سخن
ستم کش گر آهي بر ارد زدل
زند سوز او شعله در آب و کل
ستم بر ضعيفان بيچاره زور
بينديش آخر زتنکي کور
به آزار مظلوم مايل مباش
زدود دل خلق غافل مباش
مکن مردم آزاري و تند راي
که نا که رسد بر تو قهر خداي

CENSURE OF OPPRESSION.

THE world ſuffers deſtruction from injuſtice,
As a delightful garden, by the wind of autumn.
Suffer not oppreſſion in any caſe,
That the ſun of your empire may not decline.
Whoſoever inflames the world with the fire of tyranny,
Draws out lamentations from mankind.
Oppreſs not the poor and weak,
For the tyrant goes to hell, without a word.
If the oppreſſed ſend out from his heart one ſigh,
The heat thereof will ſet in flames both ſea and land.
Oppreſs not the weak, who are incapable of making reſiſtance;
Think of the end, and of the puniſhment in the grave.
Wiſh not to diſtreſs the oppreſſed;
Slight not the ſmoke [the ſighs] of the hearts of God's creatures;
Exerciſe not ſeverity and moroſeneſs,
For the vengeance of God will overtake thee unawares.

صفت قناعت

دلا گر قناعت بدست آوري
در اقليم راحت كني سروري
اگر تنگدستي زسختي منال
كه پيش خردمند بيچست مال
ندارد خردمند از فقر عار
كه باشد نبي را زفقر افتخار
غني گر نباشي مكن اضطراب
كه سلطان نخواهد خراج از خراب
غني را زر و سيم آرايش است
و وليكن بفقر اندر آسايش است
قناعت بهر حال اولي تر است
قناعت كند هر كه نيك اختر است
زنور قناعت بر افروز جان
كه روشن زخورشيد باشد جهان

PRAISE OF CONTENTMENT.

OH my heart! if thou acquireſt contentment,
Thou wilt make thyſelf a monarch in the kingdom of tranquillity.
If thou art indigent, account it not a hardſhip,
Since, in the opinion of the wiſe, wealth is of no conſideration.
The wiſe man reckoneth not poverty any diſhonour,
Since poverty was the prophet's glory.
If thou art not rich, be not diſturbed,
Since the King will not exact tribute from the deſolate.
Gold and ſilver are the ornament of a rich man,
But in poverty there is reſt.
Contentment, in all eſtates, is moſt commendable;
Whoſoever is fortunate, practiſes it.
Illumine the ſoul by the light of contentment,
As the world is irradiated by the ſun.

مذمت حرص

ايا مبتلا گشته در دام حرص
شده مست و لا يعقل از جام حرص
مكن عمر ضايع بتحصيل مال
كه همنرخ گوهر نباشد سفال

CENSURE OF AVARICE.

HAVE a care, ye who are entangled in the ſnare of covetouſneſs,
From being intoxicated, & deprived of reaſon, by the cup of avarice.
Waſte not life, in the acquiſition of wealth,
Since earthen ware is not of equal value with jewels.

Whoſoever

هر آنکس که در بند حرص اوفتاد
دهد خرمن زندگانی بباد
گرفتم که اموال قارون تراست
همه نعمت ربع مسکون تراست
چرا میکنی محنت از بهر مال
که خواهد شدن ناگهان پایمال
چرا میگدازی زسودای زر
چرا میکشی بار محنت چو خر
چنان گشتهٔ صید بهر شکار
که یادت نیاید زروز شمار
چنان عاشق روی زر گشتهٔ
که شوریده احوال و سر گشتهٔ
مباد ادل آن مردم آهنین شاد
که از بهر دنیا دهد دین بباد

Whoſoever falleth into the priſon of avarice,
Giveth the harveſt of life to the winds.
I admit that you poſſeſs the riches of Karoon,
And that all the conveniences of the habitable world are yours;
But why labour after riches,
Since they will ſuddenly periſh?
Why deſtroy thyſelf, by thy madneſs after gold?
Wherefore doſt thou carry the burthen of labour, like the aſs?
In ſuch manner haſt thou become the prey of thine own purſuits,
That thy memory neglecteth the day of account.
Thou art ſo inflamed with the love of gold,
That thou art mad and diſtracted.
Let not the heart of that man of iron rejoice,
Who for this world, giveth futurity to the wind.

صفت طاعت

کسی را که اقبال باشد غلام
بود میل خاطر بطاعت مدام
نشاید سر از بندگی تافتن
که دولت بطاعت توان یافتن

PRAISE OF OBEDIENCE TOWARDS GOD.

HE to whom good fortune is ſubſervient,
Hath his heart conſtantly inclined to obedience.
It is not prudent to turn away the head from ſervitude,
For wealth may be obtained through dutifulneſs.

Happineſs

سعادت زطاعت میر شود
دل از نور طاعت منور شود
اکر بندي از بهر طاعت میان
کشاید در دولت جاو دان
زطاعت نه پیچد خردمند سر
که بالاي طاعت نباشد هنر
پرستندهٔ آفریننده باش
در ایوان طاعت نشیننده باش
سر از جیب پرهیزکاري بر آر
که جنّت بود جاي پرهیزکار

Happinesſ is attained by ſubmiſſion;
The heart will be illuminated by the light thereof.
If you gird up your loins to obedience,
The door of eternal wealth will be opened.
The wiſe man neglecteth not his duty towards God,
Since no occupation is ſuperior thereto.
Be an adorer of the Creator,
Take your ſeat in the portico of obedience.
Raiſe thy head from the boſom of abſtinence,
For paradiſe will be the habitation of the continent.

صفت عبادت

به آب عبادت وضو تازه دار
که فردا زآتش شوي رستکار
نماز از سر صدق بر پایدار
که حاصل کني دولت پایدار
زتقوي چراغ روان بر فروز
که چون نیک بختان شوي نیکروز

PRAISE OF DIVINE WORSHIP.

RENEW your ablutions, with the water of devotion,
That to-morrow you may be releaſed from the fire.
Be ſteadfaſt in prayer thro' faith,
That you may obtain unperiſhable riches.
Through piety, ſupply the light of the fleeting lamp,
That, like the fortunate, you may be bleſſed.

صفت شکر

زیادت کند شکر جاه و جلال
زیادت کند شکر مال و منال

PRAISE OF THANKSGIVING TOWARDS GOD.

THANKSGIVING will increaſe your pomp and ſplendour,
It will augment your wealth and poſſeſſions.

If

اگر شکر حق تا بروز شمار
گذاري نباشد يکي از هزار
ولي گفتن شکر اولي تر است
که اسلام را شکر او زيور است
زشکر جهان آفرين سر متاب
که در باغ دين شکر او هست آب

If you render thanks unto God until the day of account,
You will not enumerate a thousandth part;
Nevertheless it is most excellent to return thanks,
Since the praise of him is the ornament of true religion.
Neglect not thanksgiving to the Creator of the world,
For the recital of his praise is the stream [water] of the garden of religion.

صفت صبر

تر اگر صبوري بود دست يار
بدست آوري دولت پايدار
صبوري بود کار صاحبدلان
نه پيچند زوروي دين پروران
صبوري بهر حال اولي بود
که درضمن او چند معني بود
صبوري کليد در آرزو است
کشايندهٔ کشور آبرو است

PRAISE OF PATIENCE.

IF you are aided by patience,
You will acquire unperishable riches.
Patience is the duty of the righteous;
The religious turn not their head therefrom.
Patience is excellent in all cases, [conditions,]
For it may be comprehended in various senses:
Patience is the key of the door of desire,
It is the victor in the kingdom of renown.

صفت راستي

ولا کر کني راستي اختيار
شود خلق دنا ترا دوستدار

PRAISE OF TRUTH.

OH my heart! if you make choice of truth,
Mankind will be your friends.

نه پیچد سر از راستی هوشمند
که از راستي نام گردد بلند
ترا گر بود راستي در نهاد
هزار آفرین بر نهاد تو باد
دم از راستي گر زني صبح وار
زتاریکي جهل گیري کنار
مزن دم بجز راستي زینهار
که دار دفضیلت یمین بر یسار
به از راستي در جهان کار نیست
که در گلبن راستي خار نیست
کسي را که نا راستي گشت کار
کجا روز محشر بود رستگار
ز نا راستي نیست کاري بتر
کز و نام نیکو شود بي وقر

A wiſe man ſwerveth not from truth,
For thereby a man becometh famous.
If you have truth in your diſpoſition,
May a thouſand encomiums attend on ſuch a temper!
If you breathe truth, like the true day ſpring,
You will ſeparate yourſelf from the darkneſs of ignorance.
Never utter any thing but truth,
Seeing that the right hath more excellency than the left.
There is nothing in the world preferable to truth,
For in the roſe-buſh of veracity, there is no thorn.
He who acteth with falſehood, [not with truth,]
How ſhall he be acquitted in the day of judgement?
Nothing is more detrimental than falſehood,
Since thereby a good name falls into diſgrace.

مذمت کذب

کسي را که گردد زبان دروغ
چراغ دلش را نباشد فروغ
دروغ آدمي را کند بي قار
دروغ آدمي را کند شرمسار

CENSURE OF FALSEHOOD.

WHOSOEVER exerciſeth a lying tongue,
The lamp of his heart ſhall not have light:
Falſehood diſhonoureth a man;
Falſehood maketh a man aſhamed.

Oh!

دروغ اي برادر مگو زينهار
که کاذب بود خوار و بي اعتبار
زکذّاب گيرد خرد مندعار
که اورا نيارد کسي در شمار

Oh! brother never utter a lie,
For a liar is defpicable, and without credit:
The wife man fhunneth the liar,
Since nobody maketh any account of him.

امر در مشاهدهٔ قضا و قدر

REFLECTIONS ON FATE AND DESTINY.

نگه کن برين گنبد زر بکار
که سقفش بود بي استون استوار
سرا پردهٔ چرخ گردنده بين
در و شمعهاي فروزنده بين
يکي پاسبان و يکي پادشاه
يکي داد خواه و يکي تاج خواه
يکي کامران و يکي مستمند
يکي شادمان و يکي دردمند
يکي تا جدار و يکي با جدار
يکي سر فراز و يکي خاکسار
يکي نا مراد و يکي کام کار
يکي بي نوا و يکي مالدار

BEHOLD this dome fretted with gold,
Whofe roof is ftrong without pillars;
Behold the pavilion of the revolving fphere,
Behold the bright candles which are placed therein!
One is a watchman, another a king;
One imploring juftice, and another coveting a crown;
One gratified, and another wifhing;
One merry, and another fad;
One a king, and another a jubject; [i. e. One wearing a crown, and another paying tribute;]
One elevated, & another humbled;
One difappointed, and another bleffed;
One poor, and another rich;

One

یکي را غنا و یکي را غنا	One in penury, and another in affluence :
یکي را بقا و یکي را فا	One exiſting, and another periſhing ;
یکي تندرست و یکي نا توان	One healthy, and another weak ;
یکي سال خورد و یکي نو جوان	One in old age, and another in youth ;
یکي در صواب و یکي در خطا	One in righteouſneſs, and another in ſin ;
یکي در دغا و یکي در دغا	One in deceit, and another in war ;
یکي نیک خلقُ و یکي تند خوي	One humane, and another moroſe;
یکي بردبار و یکي جنگ جوي	One ſubmiſſive, and another ſeeking ſtrife ;
یکي در تنعم یکي در عذاب	One in enjoyment, and another in torment ;
یکي در مشقت یکي کام یاب	One in adverſity, and another in proſperity ;
یکي در جهان جلالت امیر	One a prince in the world of grandeur ;
یکي در کمند حوادث اسیر	Another impriſoned in the toil of miſfortune;
یکي در گلستان راحت مقیم	One dwelling in the garden of tranquillity ;
یکي در غم رنج و محنت ندیم	Another intimate with ſorrow, difficulty, and labour.
یکي را برون رفت زاندازه مال	One poſſeſſing wealth beyond account ;
یکي در غم نان و خرج عیال	Another ſorrowing for bread, and neceſſaries for his family.
یکي را شب و روز مصحف بدست	One day and night with the Koran in his hand ;
یکي خفته در کنج میخانه مست	Another, ſleeping in the corner of a tavern intoxicated :
یکي نیک کردار و نیک اعتقاد	One of good works, and good faith;
یکي غرق در بحر فسق و فساد	Another immerſed in the ocean of obſcenity and impiety.

One

یکي غازي و چابک و پهلوان
یکي کاهل و سست و ترسیده جان
از ین پس مکن تکیه بر روزکار
که نا که زجانت بر آید دمار

One a warrior, alert, and athletic;
Another tardy, languid, and afraid of his life.
Therefore, place not reliance upon fortune,
For ſuddenly thy life ſhall be brought to an end.

امتناع از اعتما بر غیر الهي

مکن تکیه بر ملک و جاه و حشم
که پیش از تو بودست بعد از تو هم
مکن تکیه بر تخت فرمان دهي
که نا که چو فرمان رسیدن جاندهي
مکن شادماني بگنج و خدم
که نا که شود سر بسر کل العدم

WARNING NOT TO HAVE ANY RELIANCE BUT UPON GOD.

PLACE not reliance upon kingdoms, pomp, and troops;
Since they were before thee, and will remain after thee.
Place not reliance upon the throne of empire;
Since, unawares, when the mandate arriveth, thou muſt reſign thy life.
Rejoice not in wealth and retinue;
For, ſuddenly, from beginning to end, they ſhall vaniſh.

امتناع از بدي و بد کرداري

مکن بدکه بد بیني از یار نیک
نمي روید از تخم بد بار بیک
مکن شادماني بجاه و جلال
که بي جوف نقصان نباشد کمال

WARNING FROM EVIL INTENTIONS AND ACTIONS.

COMMIT not evil, left you experience the ſame from a good friend;
Good fruit groweth not from bad ſeed.
Delight not in pompand ſplendour,
Since there is nothing perfect, of which we may not fear a decreaſe.

بیان عدم ثبات حالات دنیا

بسا پادشاهان سلطان نشان
بسا پهلوانان کشور ستان
بسا تند کردان لشکر شکن
بسا شیر مردان شمشیر زن
بسا ماه رویان شمشاد قد
بسا نا زنینان خورشید خد
بسا نام دار و بسا کام کار
بسا سر و قد وبسا گلعذار
که کردند پیراهن عمر چاک
کشیدند سردر گریبان خاک
چنان خرمن نام شان شد بباد
که هرگز کي را نشاني نداد
منه دل برین کاخ خرّم هوا
که مي بارد از آسمانش بلا

REFLECTIONS ON THE INSTABILITY OF WORLDLY GOODS.

MANY kings, of memorable reigns;
Many heroes, conquerors of kingdoms;
Many mighty warriors, ſubduers of armies;
Many lion-like men, ſmiters with the ſword;
Many with faces fair as the moon, and forms like the box-tree;
Many delicate ones with countenances like the ſun;
Many famous and many ſucceſsful;
Many with forms like the cyprus, and many with roſy cheeks,
Who have torne the garments of life,
And have covered their heads in the boſom of the earth.
In ſuch wiſe hath the harveſt of their names vaniſhed;
That no one could diſcover even a veſtige of them.
Fix not the heart upon this manſion of pleaſant breezes,
For its ſky rains down calamity.

EXTRACTS

EXTRACTS

FROM THE WORKS OF VARIOUS

PERSIAN AUTHORS,

FROM THE TENTH CENTURY TO THE PRESENT TIME;

BY WHICH THE ORIENTALIST MAY TRACE THE SEVERAL CHANGES OF LANGUAGE, OWING TO THE INTRODUCTION OF ARABIC.

TENTH AND ELEVENTH CENTURIES.

خبر چگونگي مرگ قباد از تاريخ طبري

Account of the Manner of Cobad's Death, from the Tareekh Tabaree *.

Tranflated by Sir W. Ouseley, LL. D.

محمّد بن جرير كويد كه مرگ قباد چگونه بود و كويد كه اورا عرب بكشت وسبب كشتن قباد آن بود كه وي زهد كرفت و خون نريختي و كس را نكشتي و با كس حرب نكردي و مزدك اورا برين راه داشت پس هيبت او از دل

MOHAMMED ben Jahir relates the manner of Cobad's† death, and fays that the Arabians flew him; and that the occafion of their killing him was this: That having devoted himfelf to a life of abftinence and piety, he fhed not any blood; neither did he put any perfon to death, nor make war on any one. And Mazdak ‡ encouraged him in this line of conduct. Then

* *Concerning the original of this work, vide fupra, p.* 68.

† *Cobad, feventeenth monarch of the Saffanian, or fourth dynafty, and father of the celebrated Nufhirvan, furnamed the Juft, died about the year of Chrift* 520.

‡ *Mazdak, the chief of an heretical fect: he ftrove to abolifh the diftinction of ranks, and recommended a community of wives and of property.*

all

ملوک بشد و کس اورا ہیبت
نداشت چون از حرب او ایمن
شدند ہمہ ملکان در پادشاہي او
طمع کردند و ملک عرب از
دست وي بود کہ نام وي نعمن بن
المنذر بود و نشست وي بہ حیرہ بود
و بشام ملکي بود نام وي حارث
بن عمرو بن حجر الکندي از دست
ملک یمن آن تبع کہ در یمن بود
این حارث از شام بکوفہ آمد
و بحیرہ و نعمانرا بکشت و ملک
عرب بگرفت قباد اورا کس فرستاد
کہ این ملک بي فرمان من
گرفتي ولیکن من ترا ارزاني دارم
باید کہ بامن دیدار کني تا ہمان رسم
کہ مر نعمانرا نہادہ بودم ترا نیز بنہم
و حد زمین عرب و مملکت تو پیدا
کنم تا عرب از آن حد اندر نگذرد
حارث بیامد و با قباد بحد سواد
عراق بنزدیکي مداین دیدرا کرد و
بیکجا بنشستند قباد غلامي را گفت
کہ چیزي شیرین بیاور تا بخوریم
تا بہ یکجا ہم طعام شویم غلام
طبقي خرما بیاورد و پیش ایشان

all veneration and fear of Cobad departed from the hearts of the princes, and no one respected or dreaded him; and as they were free from any apprehensions of his attacking them, all the princes in his empire began to form ambitious projects. The king of the Arabs, Naaman ben Almondar, was under his subjection; and his residence was at Hira. And there was a king in Syria called Hareth ben Omru ben Hejer al Kindi, who was tributary to the king of Yemen; to the Tobba, or sovereign of that country. Then Hareth came from Syria to Cufa, and to Hira, and slew Naaman, and seized upon the kingdom of the Arabians. Cobad sent a person to him, saying, "Why have you seized upon this kingdom without my commands? but as I hold you in esteem, a personal interview must take place between you and me, that I may prescribe to you the same conditions which were imposed on Naaman, and fix the boundaries of the land of the Arabs, and the limits of your kingdom, so that the Arabs shall not pass beyond them." Hareth came, and held an interview with Cobad, on the borders of the Suwad * of Irak, near Madaien. Being seated together on the same spot, Cobad desired a servant to bring something sweet, that since they were sitting together, they might also eat together. The servant brought

* *The villages and small towns of Irak are generally called Suwad.*

a dish

بنهاد ان نیمه که سوي قباد بود خرما
بود دانه برون کرده و بجاي دانه
مغز بادام اندر نهاده و آن نیمه که
سوي حارث بود با دانه بود چنانکه
خرما بود چون قباد خرمارا بر گرفتي
و بدهان نهادي چیزي برون نیاوردي
و حارث خرما برگرفتي و دانه برون
انداختي پس قباد حارث را گفت
که این چیست که از دهان برون
مي اندازي حارث گفت این دانهٔ
خرما نزد ما شتر خورد و من مردم
نه شتر قباد خجل شد پس چون
خرما سیري شد قباد مر حارث را
حد نهاد گفت حد عرب از بادیه
است تا کوفه و تا لب رود فرات
ازین سوي سواد عراق است و
نباید که از لب رود فرات هیچ کس
ازین سوي آید از عرب حارث
پذیرفت و بپرا کندند پس حارث
سخن قبادرا خوار داشت و عرب را
نگاه نداشت و عرب ازین سوي
فرات آمدند و مر روستاها سوادرا
تاراج کردند و چون خبر بقباد رسید
کس فرستاد سوي حارث که این
حد که من ترا نهادم نگاه نداشتي

a dish of dates, and laid it before them. That portion next to Cobad consisted of dates, the stones of which had been extracted, and the kernels of almonds substituted in their places; those next to Hareth were with the stones, as dates in their natural state. After Cobad took the dates, and had put them into his mouth, he did not take any thing out; but Hareth took the dates, and threw away the stones. Then Cobad said to Hareth, "What is this which you spit forth from your mouth?" Hareth answered, "The stones of dates, in my country, (among us) are the food of camels; I am a man, not a camel." Cobad was confounded. When the dates were consumed, Cobad assigned to Hareth the boundaries; saying, "The Arabian borders are from the Desert to Cufa, and to the brink of the river Euphrates; this side is the Suwad of Irak, and none of the Arabians must pass from this side, from the brink of the Euphrates." Hareth acquiesced, and they parted. But after this, Hareth, holding in contempt the words of Cobad, restrained not the Arabians; and they passed from their side of the Euphrates, and plundered, and laid waste the villages of the Suwad. When intelligence of this reached Cobad, he dispatched a person to Hareth, saying, "You have not observed the limits which I assigned to you." Hareth replied, "Those plunderers are Arabs who prowl

 about

حارث گفت این دزدان عرب اند
که همي تازند روز و شب از هر سوي
من ایشانرا نگاه نتوانم داشتن تا
مرا مال نبود و نیروي آن نبود که
که من ایشانرا باز دارم پس قباد از
روستاها سواد که برلب فرات بودشش
دیه بزرگ بحارث داد حارث چون
آن بستد پس از آن عراب را نگاه
داشت تا نیز از فرات نگذشتند و بحد
عجم اندر نشدند پس حارث کس
فرستاد بتبع ملک یمن که این ملک
عجم زبون است و اورا خطري نیست
و من با او چنین و چنین کردم و اگر تو
با سپاه یمن بیایي این ملک عجم
بگیري آن تبع سپاه بسیار جمع کرد
و بیامد و بر لب فرات فرود آمد و
بحیره بنشست که نتوانست شدن
از بسیاري سپاه ندهي شد نام او
نجف از دیهاي کوفه و از فرات
رودي ببرید تا بحیره اندر آمد و
بنجف آمد و آنجا بنشست و تبع را
برادر زادهٔ بود نام وي سمر اورا با
سیصد و بیست هزار مرد بحرب قباد

about night and day: it is impoſſible for me to watch them; for if I were to expend all that I poſſeſs in endeavouring to reſtrain them, I ſhould not have the power to accompliſh it." Then Cobad gave to Hareth ſix large villages of thoſe belonging to the Suwad on the banks of the river Euphrates. When Hareth had taken poſſeſſion of thoſe, he reſtrained the Arabs, ſo that they did not paſs the Euphrates, nor enter the Perſian territories. Then Hareth ſent a perſon to the Tobba *, or ſovereign of Yemen, ſaying, "This king of Perſia is a weak-minded man, and void of underſtanding, and I have acted with him ſo and ſo; and if you come with the army of Yemen, you may ſeize upon the Perſian Empire." The Tobba immediately aſſembled a conſiderable army, and ſet out, and arrived at the banks of the Euphrates: he could not, on account of the multiplicity of his troops, make Hira his halting place; he proceeded to the village named Nejef, one of the villages of Cufa; and he cauſed a canal to be cut from the Euphrates to Hira. He halted at Nejef. The Tobba had a nephew, (the ſon of his brother,) named Samer; him he ſent, with 320,000 men, to war on Cobad. But Cobad fled in confuſion, and eſcaped to Rey. Samar purſued him, and took him

* *The general title of the kings of Arabia Felix.*

at

فرستاد و قباد بجست و به هزیمت شد وبری شد و سمر از پس وي بشد و بري بکر فتش و بکشت و بتبع نامه کرد

at Rey; and put him to death, and wrote an account of this to the Tobba.

Extract from Furdoosee.

Tranſlated by Sir W. Jones.

* یکي دشت بیني همه سرخ وزرد	SEEST thou yonder plain of various colours [red and grey;]
کزان شاد کردد دل راد مرد	By which the heart of a valiant man may be filled with delight?
همه بیشه و باغ و آب روان	It is entirely covered with groves and gardens and flowing rivulets;
یکي جایکاه از در پهلوان	It is a place belonging to the abode of heroes.
زمین پرنیان و هوا مشکبوي	The ground is a perfect ſilk, and the air is ſcented with muſk;
کلاب است کویي مکر آب جوي	You would ſay, Is it roſe-water which glides between thebanks?
خم آورده از بار شاخ سمن	The ſtalk of the lily bends under the weight of the flower;
صنم کشته از بوي کلبن چمن	And the whole grove is charmed with the fragrance of the roſebuſh.
خرامان بکرد بر کلان تذرو	The pheaſant walks gracefully among the flowers;
خروشنده قمري و بلبل زسرو	The dove and nightingale warble from the branches of the cypreſs.

* *This is part of a ſpeech by a young amorous hero, the Paris of Furdooſee, who had reaſon to repent of his adventure with the daughter of Afraſiab, for he was made captive by the Turks, and confined in a diſmal priſon, till he was delivered by the valour of Roſtam.*

From

ازین پس کنون تا به بس روزکار
شود چون بهشت آن لب جویباو
پریچهره بینی همه دشت وکوه
بهر سو بشادی نشسته کروه

From the present time to the latest age,
May the edge of those banks resemble the bowers of Paradise!
There you will see, on the plains and hills,
A company of damsels, beautiful as fairies, sitting cheerfully on every side.

منیژه کجا دخت افراسیاب
درخشان کند باغ چون آفتاب
ستاره دوم دختر کی نشین
همه با کنزان و با افرین
بیاراید آن دشت دخت کزین
ستاره زند بر کل و یاسمین
همه دخت ترکان پوشیده روی
همه سرو قدّ و همه مشکموی
همه رخ پر از کل چشم پر زخواب
همه لب پر از می ببوی کلاب
اکر ما بنزدیک آن چشنکاه
شویم وبتازیم یک روزه راه
بکیریم از ایشان پریچهره چند
بنزدیک خسرو بریم ارجمند

There Manizha, daughter of Afrasiab,
Makes the whole garden blaze like the sun.
Sitara, his second daughter, sits exalted like a queen,
Encircled by her damsels, radiant in glory.
The lovely maid is an ornament to the plains;
Her beauty sullies the rose and the jasmine.
With them are many Turkish girls, all with their faces veiled;
All with their bodies taper as a cypress, and locks black as musk;
All with cheeks full of roses, with eyes full of sleep;
All with lips sweet as wine, and fragrant as rose-water.
If we go near to that bower,
And turn aside for a single day,
We may take several of those lovely nymphs,
And bring them to the noble Cyrus.

Another

Another Extract from Furdoosee.

Tranſlated by Sir WILLIAM JONES.

چو برخاست از لشکرکش گرد
رخ نامداران ما کشت زرد
من این گرز یکزخم برداشتم
سپه را هم آنجاي بگذاشتم
خروشي برآورد اسبم چو پیل
زمین شد پریشان چو دریاي نیل *

WHEN the duſt aroſe from the approaching army,
The cheeks of our heroes turned pale;
But I raiſed my battle-axe,
And with a ſingle ſtroke opened a paſſage for my troops:
My ſteed raged like a furious elephant,
And the plain was agitated like the waves of the Nile.

* *The great hero and poet, Togrul Ben Erſlaun, was the laſt king of the Seljukian race: he was extremely fond of Furdooſee's poetry; and in the battle in which he loſt his life, he was heard to repeat aloud theſe verſes from the Shah Nameh.*

Ode of Khaukaunee.

Tranſlated by JONATHAN SCOTT, Eſq.

لعل رخا سمن برا سرو روان کیستي
سنگدلا ستمگرا افت جان کیستي
سروقد تو دیده ام آه الف کشیده ام
نرکس دیده ام روح روان کیستي

O! Ruby face, jaſmine boſom, waving cypreſs, who art thou?
Flinty heart, cruel tyrant, life deſtroyer, who art thou?
I have ſeen thy cypreſs-like ſtature; I have heard a deep ſigh;
I have ſeen thy narciſſus' eyes; O! inſpirer of ſouls, who art thou?

 From

از چمن که رسته نرکس سر بسته	From the walks of the garden, bordered with hyacinth,
قدر شکر شکسته غنچه دهان کیستي	The ſweetneſs of the ſugar-cane is excluded. O! roſe-bud-lipped, who art thou?
دام نهاده بروي مست زباده میروي	You walk ſpreading ſnares; you move fluſhed with wine;
شت کشاده بري سخت کمان کیستي	You go taking aim; what fatal bow art thou?
ابروي تو چو ماه نو برده زماه نو کرو	Thy eye-brow, like the new moon, has robbed the full of her ſplendour:
آفت جانمن شنو فتنهٔ جان کیستي	Attend, Oh! torment of life, what torturer art thou?
خاقاني غلام تو مست شده ز جام تو	Khakani, thy ſlave, is intoxicated with the wine of thy beauty?
جان بدهم بنام تو روح روان کیستي	I could ſacrifice life for thy name. What animating ſoul art thou?

THIRTEENTH CENTURY.

From the Gulistaun of Saadee.

Tranſlated by Sir William Jones.

شعر	Verſes.
ورب صديق لامني في وداد ها	My companion oft reproaches me for my love of Leila.
الم يرها يوماً فتوضح لي عذري	Will he never behold her charms, that my excuſe may be accepted?
قطعه	Strophe.
کاش کانان که عیب من جستند	Would to Heaven, that they who blame me for my paſſion,
رویت اي دلستان بدیدندي	Could ſee thy face, O thou raviſher of hearts!

That,

تا بجاي تر نيج در نظرت
بيخبر دستها بريدندي

That, at the ſight of thee, the might be confounded,
And inadvertently cut their heads inſtead of the fruit, which they hold *.

مثنوي

ترا بر درد من رحمت نيايد
توفيق من يكي بهمدرد بايد
كه با او قصه مي كويم همه روز
دو خيزم را بهم خوشتر بود سوز

Rhyme.

Thou haſt no compaſſion for my diſorder :
My companion ſhould be afflicted with the ſame malady,
That I might ſit all day repeating my tale to him ;
For two pieces of wood burn together with a brighter flame.

شعر

ما مرّ من ذكر الحمي بمسمعي
ولو سمعت ورق الحمي صاحت معي

يا معشر الخلّان قولوا للمعافي
يا ليت تدري ما بقلب الموجعي

Verſes.

The ſong of the turtle dove paſſes not unobſerved by my ear ;
And if the dove could hear my ſtrain, ſhe would join her complaints with mine.
O my friends, ſay to them, who are free from love,
Ah, we wiſh you knew what paſſes in the heart of a lover !

قطعه

تندستانرا نباشد درد ريش
جز بهمدردي نكويم درد خويش
كفتن از زنبور بيحاصل بود
با يكي در عمر خود ناخورده نيش
تا ترا حالي نباشد همچو من

Strophe.

The pain of illneſs affects not them who are in health :
I will not diſcloſe my grief but to thoſe,
Who have taſted the ſame affliction.
It were fruitleſs to talk of an hornet to them, who never felt its ſting.
While thy mind is not affected like mine,

* *Alluding to a ſtory in the Koraun.*

Compare

حال ما باشد ترا افسانه پیش
سوز من با دیگری نسبت مکن
او نمک بر دست ومن بر عضو ریش

The relation of my ſorrows ſeems only an idle tale.
Compare not my anguiſh to the cares of another man;
He only holds the ſalt in his hand, but it is I who bear the wound in my body.

Extracts from the Bostaun of Saadee.

Tranſlated by George Swinton, Eſq.

دو تن پرور ای شاه کشور کشای
یکی اهل رزم و یکی اهل رای
ز نام اوران کوی دولت برند
که دانا و شمشیر زن پرورند
قلم را و شمشیررا دوست دار
که در هر دو بستند تدبیر کار
هرانکو قلم را نورزید و تیغ
بر و کر بمیرد مکو ای دریغ
قلم زن نکو دار و شمشیر زن
نه مطرب که مرد نیاید ززن
نه مردیست دشمن در اسباب جنک
تو مدهوش ساقی و آواز چنک

O King! conqueror of nations, encourage two ſorts of perſons;
The one ſkilled in war, the other in counſel.
If you wiſh to win the palm of empire from other potentates,
You muſt cheriſh both the warrior and the counſellor.
Show regard to the pen and the ſword;
For by means of theſe two are the affairs of government beſt conducted.
Should the king, who deſpiſes the pen and the ſword,
Be cut off, bewail not his fate.
Eſteem the ſtateſman and ſoldier, not the muſician;
For it is not from a woman that wiſdom or valour can come.
While the enemy is preparing for war,
It becomes not a king to give himſelf up to banquets and muſic.

Many

بسا اهل دولت ببازي نشست
Many powerful princes have ſpent their lives in the purſuit of pleaſure;

که دولت برفتس ببازي ز دست
And by their love thereof, they have loſt their power.

نکوییم زجنگ بداندیش ترس
Fear not the ſeditious in the time of war;

که درحالت صلح از او پیش ترس
They are more to be feared in the time of peace.

بسا کو بروز ایت صلح خواند
Many who have profeſſed peace in the day,

چو شب شد سپه بر سرخفته راند
Have at night fallen on the unwary ſlumberer.

زره پوش چسپند مرد افکنان
When the warrior retires to reſt, he keeps his armour on:

که بستر بود خوابگاه زنان
A ſoft couch is the place of repoſe for women only.

بباید نهان جنگ ساختن
The ſchemes of war ſhould be planned ſecretly;

که دشمن نهان آورد تاختن
For the enemy in ſecret maketh his aſſault.

حذر کار مردان کار اگهست
Caution is the protection of a wiſe man,

یزک سد رونین لشکر کهست
As the night-guard is the brazen rampart of a camp.

Another Extract from the Bostaun of Saadee.

Tranſlated by George Swinton, Eſq.

شنیدم که طغرل شبي در خزان
I Have heard that king Togrul, in an autumnal night,

کذر کرد بر هندوي پاسبان
Paſſing by an Indian centinel,

ز باریدن برف و باران و سیل
While the hail and the ſnow lay thick on the ground,

بلرزش در افتاده همچو سهیل
Obſerved him ſhivering with cold, like the ſtar Soheil.

 The

دلش بر وي از رحمت آورد جوش
که اینک قبا پوستینم بپوش
دمي منتظر باش برطرف بام
که بیرون فرستم بدست غلام
در این بود باد صبا دروزید
شهنشه در ایوان شاهي خزید
و ساقي پري چهره در خیال داشت
که طبعش بر و اندکي میل داشت
تماشا نرکس چنان خوش فتاد
که هندوي مسکین برفتش ز یاد
قبا پوستین بر کذاشتش بکوش
ز بد بختیش بر نیاید ز دوش
مکر رنج سرما بر و بس نبود
که دور سپهر انتظارش فزود
نکه کن چو سلطان بغفلت بخفت
که چوبک زنش با مدادان چه کفت
مکر نیکبختت فراموش شد
که دستت در اغوش اغوش شد
ترا شب بعیش و طرب میرود
چه داني با ما چه شب میرود

The king, moved with compaſſion, ſaid to him,
Behold here is my warm mantle of fur;
Remain a moment on this terrace,
And I will ſend it out to you by one of my ſlaves.
The wind at this time was piercingly cold,
And the king retired into his royal apartment.
There he had a favourite ſlave, beautiful as an angel,
Whoſe company was ſo engaging,
And who reſembled the ſweet narciſſus,
That the poor centinel was entirely forgotten.
The king wrapped himſelf up in the fur mantle,
Which the centinel's evil fate had doomed ſhould never be ſent unto him.
The ſufferance of the cold was not the ſoldier's only diſtreſs;
It was increaſed by his diſappointed expectation.
Theſe were his reflections in the morning,
When the ſultan was loſt in ſleep:
Perhaps your good fortune made you neglectful of me;
For you was engaged in careſſing your fair one.
With you the night glides on in pleaſure:
How do you think the night paſſes with me?

While

فرو برده سر کاروانی بدیک
چه باک از فرو رفتگان بریگ

While the caravans are refreſhing themſelves with meat and drink at the inn,
What anxiety have they for the traveller left behind, wandering among the ſands;

بدار ای خداوند روزق برآب
که بیچارگان را گذشت از سرآب

Diſpatch thy boat, O mighty one! into the river;
For the wretches, who are attempting to wade through, are ready to be drowned.

توقف کنید ای جوانان جست
که در کاراوانند پیران سست

Slacken your pace, O youths full of vigour!
There are alſo in the caravan feeble old men.

تو خوش خفته در بودج کاراوان
مهار شتر بر کف ساربان

O thou who ſleepeſt quietly on thy litter!
Whilſt thy driver guides the reins of the camel,

چه هامون چه کوه و چه سنگ و رمال
زره باز پس ماندگان پرس حال

Behold what mountains, what deſerts, what rocks, and what ſands:
Enquire into the condition of the wearied traveller.

ترا کوه پیکر همیون میبرد
پیاده چه دانی که چون میرود

Your lofty camel bears you ſmoothly along:
What know you of the fatigues of thoſe who travel on foot?

بارام دل خفتگان در پنه
چه دانند حال شکم گرسنه

Repoſing at your eaſe, as you proceed on your journey,
You never think of thoſe who are periſhing with hunger.

Another

From the Bostaun of Saadee.

Tranſlated by Sir William Jones.

* شنیدم که در وقت نزع روان	I Have heard that king Nuſhirvan, juſt before his death,
بهرمز چنین گفت نوشیروان	Spoke thus to his ſon Hormuz :
که خاطر نگهدار درویش باش	Be a guardian, my ſon, to the poor and helpleſs ;
نه در بند اسایش خویش باش	And be not confined in the chains of thy own indolence.
نیاساید اندر دیار تو کس	No one can be at eaſe in thy dominion !
چو اسایش خویش خواهي وبس	While thou ſeekeſt only thy private reſt, and ſayeſt, It is enough.
نیاید بنزدیک دانا پسند	A wiſe man will not approve the ſhepherd,
شبان خفته وگرگ در گوسفند	Who ſleeps while the wolf is in the fold.
برو پاس درویش محتاج دار	Go, my ſon, protect thy weak and indigent people ;
که شاه از رعیت بود تاجدار	Since through them is a king raiſed to the diadem.
رعیت چو بیخست وسلطان درخت	The people are the root, and the king is the tree, that grows from it ;
درخت اي پسر باشد از بیخ سخت	And the tree, O my ſon, derives its ſtrength from the root.

* Sir William Jones *aſks, " Are theſe mean ſentiments, delivered in pompous language ? Are they not rather worthy of our moſt ſpirited writers? And do they do not convey a fine leſſon for a young king? Yet Saadee's poems are highly eſteemed at Conſtantinople, and at Iſpahan ; though, a century or two ago, they would have been ſuppreſſed in Europe, for ſpreading, with too ſtrong a glare, the light of liberty and reaſon.*

Introduction to the Mesnavi of Jelal'ed'din Rumi.

Tranſlated by Sir W. Jones.

بشنو از نی چون حکایت میکند
و زجدایها شکایت میکند
کز نیستان تا مرا نبریده اند
از نفیرم مرد و زن نالیده اند
سینه خواهم شرحه شرحه از فراق
تا نگویم شرح درد اشتیاق
هرکس کو دور ماند از اصل خویش
باز جوید روزگار وصل خویش
من بهر جمعتی نالان شدم
جفت بدحالان و خوشحالان شدم
هرکس از ظن خود شد یار من
از درون من نجست اسرار من
سر من از نالهٔ من دور نیست
لیک چشم و گوش را آن نور نیست
تن ز جان و جان ز تن مستور نیست
لیک کس را دید جان دستور نیست

HEAR how yon reed, in ſadly-pleaſing tales,
Departed bliſs and preſent woe bewails!
"With me from native banks untimely torn,
Love-warbling youths and ſoft-eyed virgins mourn.
O! let the heart, by fatal abſence rent,
Feel what I ſing, and bleed when I lament:
Who roams in exile from his parent bow'r,
Pants to return, and chides each ling'ring hour.
My notes, in circles of the grave and gay,
Have hail'd the riſing, cheer'd the cloſing day:
Each in my fond affections claim'd a part,
But none diſcern'd the ſecret of my heart.
What though my ſtrains and ſorrows flow combin'd?
Yet ears are ſlow, and carnal eyes are blind.
Free through each mortal form the ſpirits roll,
But ſight avails not.—Can we ſee the ſoul?"

آتشست این بانگ نای و نیست باد
هر که این آتش ندارد نیست باد
آتش عشقست که اندر نی فتاد
جوشش عشقست کاندر می افتاد
نی حریف هر که از یاری برید
پردهایش پردهای ما درید
همچو نی زهر می و تریاقی کرید
همچو نی دمساز و مشتاقی کرید
نی حدیث راه پر خون میکند
قصهای عشق مجنون میکند
محرم این هوش جز بیهوش نیست
مرزبانرا مشتری جز گوش نیست
در غم ما روزها بیگاه شد
روزها با سوزها همراه شد
روزها گر رفت گو رو پاک نیست
تو بمان ای جان که چون تو پاک نیست
هر که جز ماهی ز آبش سیر شد
و آنکه بی روزیست روزش دیر شد
بند بگسل باش آزاد ای پسر
چند باشی بند سیم و بند زر

Such notes breath'd gently from yon vocal frame:
Breath'd! ſaid I? No; 'twas all enliv'ning flame.
'Tis love, that fills the reed with warmth divine;
'Tis love, that ſparkles in the racy wine.
Me, plaintive wand'rer from my peerleſs maid,
The reed has fir'd, and all my ſoul betray'd.
He gives the bane, and he with balſam cures;
Afflicts, yet ſoothes; impaſſions, yet allures.
Delightful pangs his am'rous tales prolong;
And Laili's frantic lover lives in ſong.
Not he, who reaſons beſt, this wiſdom knows:
Ears only drink what rapt'rous tongues diſcloſe.
Nor fruitleſs deem the reed's heart-piercing pain:
See ſweetneſs dropping from the parted cane.
Alternate hope and fear my days divide,
I courted Grief, and Anguiſh was my bride.
Flow on, ſad ſtream of life! I ſmile ſecure:
Thou liveſt; Thou, the pureſt of the pure!
Riſe, vig'rous youth! be free; be nobly bold:
Shall chains confine you, though they blaze with gold?

Go;

کر بریزي بحرا در کوزه
چند گنجد قسمت یک روزه
کوزه چشم حریفان پر نشد
تا صدف قانع نشد پر پر در نشد
هرکرا جامه ز عشقي چاک شد
او ز حرص و جمله عیبي پاک شد
شاد باش اي عشق خوش سوداي ما
اي طبیب جمله علتهاي ما
اي دواي نخوت و ناموس ما
اي تو افلاطون و جالینوس ما
جسم خاک از عشق بر افلاک شد
کوه در رقص آمد و چالاک شد
عشق جان طور آمد عاشقا
طور مست و خرموسي صعقا
با لب دمساز خود کر جفتمي
همچو ني من گفتنیها گفتمي

Go; to your vaſe the gather'd main convey:
What were your ſtores? The pittance of a day!
New plans for wealth your fancies would invent;
Yet ſhells, to nouriſh pearls, muſt lie content.
The man whoſe robe love's purple arrows rend,
Bids av'rice reſt, and toils tumultuous end.
Hail, heav'nly love! true ſource of endleſs gains!
Thy balm reſtores me, and thy ſkill ſuſtains.
Oh, more than Galen learn'd, than Plato wiſe!
My guide, my law, my joy ſupreme, ariſe!
Love warms this frigid clay with myſtic fire,
And dancing mountains leap with young deſire.
Bleſt is the ſoul that ſwims in ſeas of love,
And long the life ſuſtain'd by food above.
With forms imperfect, can perfection dwell?
Here pauſe, my ſong! and thou, vain world! farewell.

Commencement

Commencement of the Third Book of the Mesnavi.

Tranſlated by Sir WILLIAM OUSELEY, LL.D.

گفت معشوقي بعاشق كاي فتا
تو بغربت ديدهٔ پس شهرها
پس كدامين شهر ز آنها خوشتر است
گفت آن شهري كه دروي دلبر است

Tell me, fond youth, ſaid a miſtreſs to her lover,
Thou who haſt viſited diſtant countries,
Tell, which place of them all is moſt delightful?
The young man anſwered, that place which is the reſidence of thoſe we love:

هر كجا باشد شه ما را بساط
هست صحرا گر بود سم الخياط

That ſpot on which repoſes the queen of our deſires,
Though it were narrow as the eye of a needle, would ſeem extentenſive and ſpacious as an open plain.

هر كجا كه يوسفي باشد چو ماه
جنّت است آن ار خه باشد قعر جاه

Wherefoever dwells the beloved fair one *, lovely as the moon,
That place, though it were the bottom of a pit, would be to a lover like the garden of Eden.

با تو دوزخ جنّت است اي جانترا
با تو زندان گلشنست اي دلربا

With thee, O beloved of my ſoul, even the regions of the damned would become a paradiſe.
With thee, fair plunderer of hearts! a dungeon would ſeem delightful as a bower of roſes.

* *The original alludes to Joſeph, the Hebrew Patriarch, who, according to Mohammedan tradition, was equally beautiful as holy.*

FOURTEENTH

FOURTEENTH CENTURY.

غزليات از ديوان حافظ Odes from the Dewan of Haufez.

Tranflated by the Rev. Mr. HINDLEY.

اگر آن ترک شيرازي بدست آرد دل مارا
بخال هندويش بخشم سمرقند و بخارارا

IF that lovely maid of Shiraz would accept my heart,
For the black mole on her cheek I would give Samarcand and Bokhara.

بده ساقي مي باقي که در جنّت نخواهي يافت
کنار آب رکناباد و گلگشت مصلّارا

Boy, bring me the wine that remains; for, in Paradife thou wilt not find
The banks of the fountains of Ruknabad, and the rofy bowers of Mofella.

فغان کين لوليان شوخ شيرينکار شهر آشوب
چنان بردند صبر از دل که ترکان خوان يغمّارا

Alas! thefe wanton nymphs, thefe infidious fair ones, whofe beauties raife a tumult in our city,
Have borne away the quiet of my heart as Tartars their repaft of plunder.

ز عشق ناتمام ما جمال يار مستغنيست
باب و رنگ و خال و خط چه حاجت روي زيبارا

Yet the charms of our darlings have no need of our imperfect love:
What occafion has a face naturally lovely for perfumes, paint, moles, or ringlets?

حديث از مطرب و مي گو و راز دهر کمتر جو
که کس نکشود و نکشايد بحکمت اين معمّارا

Talk to me of minftrels and of wine; and feek not to difclofe the fecrets of futurity:
No one, however wife, ever has, or ever will, difcover this enigma.

 I very

من از آن حسن روز افزون که یوسف داشت دانستم
I very well know from that daily increaſing beauty which Joſeph had,

که عشق از پردهٔ عصمت برون ارد زلیخارا
That a reſiſtleſs love tore away from Zuleikha the veil of her chaſtity.

نصیحت گوش کن جانا که از جان دوستتر دارند
Attend, O adorable object! to prudent counſels: for, youth of a good diſpoſition

جوانان سعادتمند پند پیر دانارا
Love the advice of the aged better than their own ſouls.

بدم گفتي وخرسندم عفاک الله نکو گفتي
Thou haſt ſpoken ill of me, yet I am not offended: may God forgive thee!—Thou haſt ſpoken well:—

جواب تلخ میزیبد لب لعل شکر خارا
But do bitter words (the anſwers of the ſcorpion), become a lip like a ruby, ſhedding nothing but ſweetneſs, (ſugar)?

غزل گفتي و درّ سفتي بیا و خوش بخوان حافظ
Thou haſt compoſed thy Gazel, and ſtrung thy pearls—Come, ſing them ſweetly, O Hafiz!

که بر نظم تو افشاند فلک عقد ثریارا
For, Heaven has ſprinkled over thy poetry the clearneſs and beauty (ſhining circle) of the Pleïades.

Another---Tranſlated by the Same.

صبا بلطف بگو آن غزال رعنارا
O Zephyr, ſay with mildneſs to that delicate fawn,

که سر بکوه و بیابان تو دادهٔ مارا
That ſhe maketh us love to dwell in the hills and deſarts.

How

شکر فروس که عمرش دراز باد چرا
How happens it, that ſhe who diſpenſes ſweetneſs to all around her (the vender of ſugar), whoſe life be long!

نشدّي نکند طوطي شکر خارا
Has no ſweet morſel of regret for the abſence of her poet with a dulcet voice (her parrot feeding on ſugar).

غرور حسن اجازت مکر نداد اي کل
Perhaps, O roſe, vanity on account of thy beauty will not permit thee

که پرسش نکني عندليب شيدارا
To make even a poor enquiry after the fond nightingale.

بخلق و لطف توان کرد صيد اهل نظر
It is poſſible to enſnare a prudent heart with ſoftneſs and gentleneſs;

ببند و دام نکيرند مرغ دانارا
But a cautious and wiſe bird is not to be taken by a trap or with a gin.

چو بحبيب نشيني و باده پيماي
When thou ſitteſt with thy companion, and poureſt out the pure wine,

بياد آر حريفان باديه پيمارا
Take thought of thy lover, that meaſurer of the deſart (who is loſt in the deſart of abſence).

ندانم از چه سبب رنک اشناي نيست
I know not why theſe damſels have no (tincture) feelings of benevolent ſympathy.

سهي قدّ آن سيه چشم ماه سيمارا
Damſels, who have black eyes, are tall as cypreſſes, and beautiful as the moon.

جزاين قدر نتوان کفت در جمال تو عيب
I can only mention one defect in thy charms;

که بوي تو مهرو وفانيست روي زيبارا
Thy fair countenance hath not the hue (diſpoſition) of love and conſtancy.

It

در آسمان چه عجب گر زگفته حافظ
سماع زهره برقص آورد مسیحارا

It is not ſurpriſing if, in the heavens, from the ſtrains of Hafiz, Zorah * lead the planets in dance to her melody.

* *The planet Venus.*

Another---Tranſlated by JOHN NOTT, Eſq.

رونق عهد شبابست دگر بستانرا
میرسد مژدهٔ گل بلبل خوش الحانرا
ای صبا گر با جوانان چمن باز رسی
خدمت ما برسان سرو گل و ریحانرا
گر چنین جلوه کند مغ بچه باده فروش
خاکروب در میخانه کنم مژگانرا
ترسم این قوم که بر درد کشان میخندند
در سر کار خرابات کنند ایمانرا
برو از خانهٔ گردون بدر و نان مطلب
کین سیاه کاسه در آخر بکشد مهمانرا
هر کرا خوابگاه آخر بدو مشتی خاکست
کو چه حاجت که بر افلاک کشی ایوانرا
ماهٔ کنعانی من مسند مصر آن تو شد
گاه آنست که پدرود کنی زندانرا
در سر زلف ندانم که چه سودا داری
کاز برهم زدهٔ گیسوی مشک افشانرا

THE ſpring, with all its wonted bloom,
Renews the beauty of each bow'r;
To the ſweet nightingale is come
Glad tidings from its darling flow'r [1].

If with the blooming youth that grows
On fragrant plains, thou, gale, ſhould'ſt rove!
Then greet the cypreſs [2], greet the roſe,
Say that the baſil ſhares our love.

Would ſhe who crowns our bowl with wine [3],
Faireſt of unbelieving maids!
For me in all her beauty ſhine;
Slave-like I'd kiſs the ground ſhe treads.

Much, much I hate the ſcoffing crew,
Who mock the joys our cups afford!
Let them unfeign'd devotion ſhew
At rites that crown the feſtive board [4].

O, aſk not alms at Fortune's gate,
But from her hated temple fly!
She gives her goblet's poiſon'd bait,
She bids thee drink, then bids thee die.

Two little handfuls of ſtrew'd earth
To build thy laſt abode ſuffice [5];
Then where the uſe, or what the worth,
Of manſions tow'ring to the ſkies?

O'er Egypt, Moon of Canaan, reign!
On that fair land thy light muſt ſhine;
Break ſlavery's ignoble chain,
Thy priſon quit, a throne is thine [6]!

But what portends that ſcatter'd hair [7],
Whoſe curious braids late deck'd thy head:
Why to the perfum'd wanton air,
Thy muſk-diffuſing treſſes ſpread?

Thou

اي كه بر مه كشي از عنبر سارا چوكان
مضطرب حال مكردان من سر كردانرا

Thou, nymph, whose moon-like forehead bears
An arch as purest amber bright[8],
Why for thy captive spread new snares,
Why in his torment still delight?

حافظا مي خور و رندي كن و خوش باش ولي
دام تزوير مكن چون دكران قرانرا

Then quaff thy wine, drive sorrow hence;
But Haufez, as in some we see,
Makes not the Koraun a pretence
To cover deeper infamy[9].

1 The Persians have several poetical fables, to which they often allude in their compositions, but to none so frequently as that which supposes the nightingale to be violently enamoured with the rose. Nott.

2 By the plants here mentioned, the poet, no doubt, intends some of his intimate friends: addressing them by the appellation of different flowers is no uncommon Eastern figure. The sense of the passage is: "O gale! go, and congratulate my companions on the return of the season, in which we shall renew our parties of merriment." Nott.

3 The literal translation of this distich is singularly metaphorical: "If that young infidel, the seller of wine, would bestow such caresses, (as I wish,) I could make my eye-lids a broom for the tavern." Meaning, that there is nothing, however humiliating, that our enamoured bard would not do, to gain the possession of his beautiful female cup-bearer, or rather, of his beautiful youth; for this ode is certainly addressed to his minion. The metaphor of sweeping the ground with the eye-lids, is truly correspondent with Eastern manners: the Persians, in their salutations, and acts of submission, so prostrate themselves as almost to lay their faces flat on the ground; their eye-lids may therefore poetically be said to sweep the ground. Nott.

4 Or, more literally, "Let them joyfully make the pleasures of the tavern a duty of religion."

5 This refers to the Mohammedan ceremony, at funerals, of taking up in each hand a portion of earth, and throwing it upon the corse as a token of sepulture. Nott.

6 The "Moon of Canaan," is a title which the Eastern writers frequently give to the patriarch Joseph. It is hardly necessary to mention, that the stanza alludes to his being appointed governor of Egypt. The literal translation of the distich would be, "O my Moon of Canaan! the throne of Egypt is thine own: This is the time in which thou shouldest bid farewell to prison."

7 Unbraided locks, and indeed a neglect of dress, and ornament in general, indicate grief of mind; poets of every other nation, as well as the Eastern, have availed themselves of this image. A respectable orientalist translates the first line of this distich thus: "I know not what meaning thou may'st have in thy pointed locks." Would not the words admit of the following more easy interpretation? "I know not what melancholy thou hast in the tresses of thy head; (that is) what sorrow thy disordered locks denote." Nott.

8 In the original: "O thou, who upon thy moon (face) bearest a club (an eye-brow) resembling pure amber!"

9 The devout hypocrite, or the tartuffe, is an universal character; no religion is exempt from it. The Koraun, as our Bible, is, no doubt, too frequently perverted to the purposes of vice and irreligion, by pretended zealots. Though wine is strictly forbidden by the laws of Mohammed, yet Haufez thinks, that the debauchee who chearfully indulges in it, is less culpable than he, who attempts to give a colour to his crimes, by pretending to reconcile them to the Prophet's words. This reminds me of a certain devotee, who overcame the scruples of his doubting fair-one, by telling her, that, "To the pure, all things are pure." Nott.

Another---Tranſlated by JONATHAN SCOTT, Eſq.

شب از مطرب که دل خوش باد ویرا	LAST night, from a muſician, (may his mind be happy !)
شنیدم ناله دلسوز نیرا	I heard the heart-affecting ſtrains of the flute.
چنان در جان من سوزش اثر کرد	Such was the impreſſion its melody made upon my ſoul,
که بی رقت ندیدم هیچ شیرا	That I could not behold any thing without ſympathy.
حریفی بد مرا ساقی که در آن شب	On that night a cup-bearer was my companion,
ززلف و رخ نمودی شمس و دیرا	Whoſe ſide locks and countenance reſembled at once the ſun and December.
چو شوقم دید در ساغر می افزود	When he perceived my melting mood, he filled the goblet higher;
بگفتم ساقی فرخنده پیرا	I ſaid, ah ! bliſs-affording cup-bearer,
رهانیدی مرا از شهستی	You relieve me from the burden of exiſtence,
چو پیمودی پیاپی جام میرا	When you repeatedly pour wine into the goblet.
عفاک الله عن الشر النوایب	May God protect you from the calamities of viciſſitude !
جزاک الله فی الدارین خیرا	May God requite you with happineſs in both worlds !
چو بی خود کشت حافظ کی شمارد	When Hafiz is intoxicated, why ſhould he eſteem, as worth a grain of barley,
بیک جو مملکت کاوس و کیرا	The empires of Kaous and Kei * ?

* *Two ancient ſovereigns of Perſia.*

Another---Tranſlated by Sir WILLIAM JONES.

میدمد صبح کل بسته نقاب	THE dawn advances veiled with roſes.
الصبوح الصبوح یا اصحاب	Bring the morning draught, my friends, the morning draught !

The

میچکد ژاله بر رخ لاله	The dew-drops trickle over the cheek of the tulip.
الهدام الهدام یا احباب	Bring the wine, my dear companions, bring the wine!
میوزد از چمن نسیم بهشت	A gale of Paradiſe breathes from the garden:
بس بنوشید دایماً می ناب	Drink then inceſſantly the pure wine.
تخت زمرد زدست گل بچمن	The roſe ſpreads her emerald throne in the bower.
راح چون لعل آتشین دریاب	Reach the liquor, that ſparkles like a flaming ruby.
در میخانه بسته اند دگر	Are they ſtill ſhut up in the banquet-houſe?
افتتح یا مفتح الابواب	Open, O thou keeper of the gate!
رح چنین موسم عجب باشد	It is ſtrange, at ſuch a ſeaſon,
که به بندند میکده بشتاب	That the door of the tavern ſhould be locked.
عاشقا می بنوش مردانه	Oh, haſten! O thou who art in love, drink wine with eagerneſs;
فاتقوا الله یا اولي الالباب	And you, who are endued with wiſdom, offer your vows to Heaven.
بر رخ ساقي پريپيکر	Imitate Haufez, and drink kiſſes, ſweet as wine,
همچو حافظ بنوش بادهٔ ناب	From the cheek of a damſel, fair as a nymph of Paradiſe.

Another---Tranſlated by the Rev. Mr. HINDLEY.

صبا اگر گذري افتدت بکشور دوست	ZEPHYR, ſhouldeſt thou chance to paſs through the region where dwells my miſtreſs,
بیار نفحه از گیسوي معنبر دوست	Bring me a profuſion of odours, from her ambroſial ringlets.

By

بجان او که من از شکر جان برافشانم

By her life! would I ſprinkle my ſoul with ſweetneſs,

اگر بسوي من آري بيا مي از بر دوست

Wouldeſt thou but bring me a meſſage from the boſom of my fair one.

اگر چنانچه در آن حضرتت نباشد يار

But, if Heaven ſhould not ſo far favour thee,

بدين دو ديده بياور غباري از در دوست

Bring duſt to theſe two eyes from the manſion of my beloved.

من گدا و تمناي وصل او هيهات

I am miſerably deſtitute, and I am wiſhing for her arrival—Alas! bewildered wretch that I am!

كجا بچشم به بينم خيال منظر دوست

Where ſhall I behold with my eyes the phantom of her countenance?

دل صنوبريم همچو بيد در لرزانست

My elevated heart trembles like the reed

زحسرت قد و بالاي چو صنوبر دوست

Through the deſire of poſſeſſing my fair one, who is like a pine-tree in form and ſtature.

اگر چو دوست بچيزي نميخرد مارا

Although this lovely charmer has no eſteem for me,

بعالمي نفروشيم موي از سر دوست

I would not exchange a hair of her dear head to receive the whole world in return.

چه باشد ار شود از بند غم دلش آزاد

Where is the advantage of having his heart (free) emancipated from the bondage of care,

چو هست حافظ خوش خوان غلام و چاكر دوست

When the ſuaviloquent Haufez exiſts only the ſlave and vaſſal of his beloved?

Another

Another.---Tranſlated by the Same.

میزنم هر نفس از دست فراقت فریاد	EVERY moment I complain aloud on account of thy abſence;
آه اگر ناله زارم نرساند بتو باد	But, what if the zephyr refuſes to convey my ſighs and complaints to thee?
روز و شب غصه و غم میخورم و چون نخورم	Night and day do I grieve bitterly, and (though I ſhould not grieve), though there ſhould be an interval from grief,
چون ز دیدار تو دورم بچه باشم دل شاد	When I am thus far from thee, how can my heart be at eaſe?
چکنم گر نکنم ناله و فریاد و فغان	What can I do but weep, and ſob, and lament,
کز فراق تو چنانم که بد اندیش مباد	When I am reduced to ſuch a ſtate from thy abſence, that I ſhould wiſh an enemy placed in *.
تا تو از چشم من سوخته دل دور شدي	Since thou haſt eſtranged thyſelf from my ſight, my heart has been conſumed with affliction.
اي بسا چشمه خونیب که دل از دیده کشاد	Ah! how many are the mountains of blood, that it has opened to me in my eyes!
از من هر مژه صد قطره خون پیش چکد	Whenever my poor heart utters its complaints for thy abſence,
چون برارد دلم از دست فراقت فریاد	A thouſand drops of blood trickle down from the root of each eyelaſh.
حافظ دل شده مستغرق یادت شب و روز	Thus is the diſtracted Haufez immerſed in the remembrance of thee day and night:
تو از ین بنده دل خسته بکلي ازآد	Whilſt thou art perfectly (free) at eaſe about thy broken-hearted ſlave.

* *Or negatively, that I ſhould* not *wiſh my moſt malicious foe to ſuffer.*

Another---Tranſlated by Sir WILLIAM JONES.

گل بی رخ یار خوش نباشد	THE roſe is not ſweet without the cheek of my beloved ;
بی باده بهار خوش نباشد	The ſpring is not ſweet without wine.
طرف چمن و طواف بستان	The borders of the bower, and the walks of the garden,
بی صوت هزار خوش نباشد	Are not pleaſant without the notes of the nightingale.
رقصیدن سرو و حالت گل	The motion of the dancing cypreſs and of the waving flowers
بی لاله عذار خوش نباشد	Is not agreeable without a miſtreſs whoſe cheeks are like tulips.
با یار شکرلب گلاندام	The preſence of a damſel with ſweet lips and a roſy complexion
بی بوس و کنار خوش نباشد	Is not delightful without kiſſes and dalliance.
باغ گل و مل خوشست امّا	The roſe-garden and the wine are ſweet,
بی صحبت یار خوش نباشد	But they are not really charming without the company of my beloved.
هر نقش که دست عقل بندد	All the pictures that the hand of art can deviſe
بی نقش ونگار خوش نباشد	Are not agreeable without the brighter hues of a beautiful girl.
جان نقد محقّرست حافظ	Thy life, O Haufez ! is a trifling piece of money,
از بهر نثار خوش نباشد	It is not valuable enough to be thrown away at our feaſt *.

* *Vid. Sir William Jones's Perſian Grammar.*

Another

Another---Tranſlated by the Rev. Mr. HINDLEY.

هرگزم نقش تو از لوح دل و جان نرود

NEVER ſhall thine image be obliterated from the tablets of my heart and ſoul:

هرگز از یاد من آن سرو خرامان نرود

Never ſhall that ſtately moving cypreſs (*pompatice incedens*) quit my remembrance.

از دماغ من سرگشته خیال دهنت

No adverſe fortune, nor the angry fates, ſhall cauſe

بجفاي فلک و غصه دوران نرود

The (imagination) memorial of thy lips to vaniſh from my diſtracted brain.

در ازل بست دلم با سر زلفت پیمان

From my earlieſt infancy (eternity without beginning) has my heart been bound in alliance with (the points of) thy ringlets;

تا ابد سر نکشد و زسر پیمان نرود

And till my laſt breath (eternity without end) the contract ſhall not be broken *.

هرچه از بار غمت در دل مسکین من است

Every thing, except the (load of) love I cheriſh for thee in this poor heart of mine,

برود از دل من و از دل من آن نرود

May be driven from my affections; but, that ſhall never go.

آنچنان مهر توام در دل و جان جاي گرفت

The love of thee has taken ſo ſtrong a hold upon my heart and upon my ſoul,

که اگر سر نرود زسر من آن نرود

That, though my head were ſeparated from my body, my love for thee would ſtill ſurvive.

گر رود از پي خوبان دل من معذور است

If my heart does thus purſue the darling ſex, it is excuſable:

درد دارد چه کند که درپي درمان نرود

It is ſick; and, what can it do but ſeek a remedy?

Whoever

هر که خواهد که چو حافظ نشود سر گردان
دل بخوبان ندهد وز بي ايشان نرود

Whoever defires not to have his brain turned, like Haufez,
Let him not give his heart to the fair, nor court their ſociety.

* *The following amended tranſlation we ſhall adopt from the Monthly Review, June* 1801, *p.* 125. " *My heart has from eternity been enchained in thy treſſes; never ſhall that chain be broken, nor my vows diſſolved.*"

Another---Tranſlated by JOHN NOTT, Eſq.

کنونکه در چمن آمد گل از عدم بوجود
بنفشه در قدم او نهاد سر بسجود

WHEN the young roſe, in crimſon gay,
Expands her beauties to the day,
And foliage freſh her leafleſs boughs o'erſpread;
In homage to her ſov'reign pow'r,
Bright regent of each ſubject flow'r!
Low at her feet the violet bends its head [1].

بنوش جام صبوحي بنالهٔ دف و چنگ
ببوس غبغب ساقي بنالهٔ دف و عود

While the ſoft lyre, and cymbal's ſound,
Pour chearful melody around;
Quaff thy enlivening draught of morning wine [2]:
And, as the melting notes inſpire
Thy ſoul with amorous deſire;
Kiſs thy fair handmaid, kiſs her neck divine [3]!

بباغ تازه کن آیین دین زردشتي
کنونکه لاله برافروخت زآتش نمرود

Now that thy garden richly blooms,
And bloſſom'd ſhrubs exhale perfumes,
Perform those hallow'd rites Zerduſht requires [4];
Now that the tulip, whoſe red veins
Are fluſh'd with deeper, warmer ſtains,
Glows in each leaf with more than Nimrod's fires [5]!

زدست ساقي سیمین عذار عیسي دم
شراب نوش ورها کن حدیث عاد و ثمود

Bid the dear youth of matchleſs grace,
With ſilver brightneſs in his face,
Whoſe fragrant breath brings healing to the heart [6],
Thy cup with mantling juice fill high;
And, in thy gay ſociety,
No dreadful tales of elder times impart [7].

جهان چو خلد برین شد بدور سوسن و گل
ولي چسود که دروي نه ممکنست خلود

How the young world now glads our eyes,
It ſeems the boaſted Paradiſe;
Roſes and lillies ſtrew out flow'ry way!
But ſoon ſhall fade its glowing veſt,
While, with eternal freſhneſs bleſt,
The charms of Eden ne'er ſhall know decay [8].

When

چو گل سوار شود بر هوا سلیمان وار
سحر که مرغ درآید بنغمهٔ داوود

When flaunts the rose, in purple dress,
Like the gay monarch of the East;
And proudly perfum'd rides upon the gale:
The bird of morn, with tuneful throat,
Then thrills aloud his early note,
Melodious as the Psalmist's chaunted wail [9].

بدور گل منشین بي شراب و شاهد و چنگ
که همچو دور بقا هفتهٔ بود معدود

O! waste not spring's voluptuous hours;
But call for music's magic pow'rs,
For wine, and for the mistress of thy heart:
The mirthful season's transient stay
Is but the visit of a day;
Its smiles are sweet, but soon those smiles depart.

بخواه جام لبالب بیاد آصف عهد
وزیر ملک سلیمان عماد الدین محمود

Pass brisk the sparkling goblet round,
With brimful floods of crimson crown'd;
To Emmad ud-deen [10] fill, in virtue tried!
'Tis he with wisdom rules the age,
His counsels are like Asaf's sage;
Asaf, of Solomon the friend, and guide!

زعیش کام ابد چو بدور او اي دل
که باد تا باید ظل عالیش ممدود

In this his day, unknown to pain,
O heart! be anxious to obtain
The fondest wishes of seducive mirth:
And, by no scanty limits bound,
Let his high praise be ever found
To fill, and to astonish all the earth.

بیار باده که حافظ مدامش استظهار
بفضل رحمت حق است غافر معبود

Then bring me wine, and largely bring!
'Tis this that feeds my vital spring;
For this shall Hafez pour th'unceasing vow:
And surely that indulgent Heav'n,
By which such bounteous goods are giv'n,
Will on its servant this kind boon bestow.

1 This is a new mode of personification, for the modest, unaspiring violet, which an Eastern poet only could have invented. On seeing a bed of violets growing under the rose-trees, he exclaims: "The violet, the most humble of subjects, kisses the feet of it's royal mistress the rose!" Nott.

2 A chearful cup of wine in the morning was a favourite indulgence with the more luxurious Persians. And it was not uncommon among the Easterns, to salute a friend, by saying: "May your morning compotation prove agreeable to you." The word صبوحي strictly signifies "Any liquor drank in a morning." Nott.

3 The original expression, غبغب does not actually imply the neck; but that soft redundance of flesh below the chin, which some amatorial writers have celebrated as a beauty in their mistresses. It also signifies the dew-lap of certain animals. Nott.

4 The sense of the original seems to be this: "Let us now pay adoration to the sun, that primary source of fire; which begins to extend its vegetative warmth, and influence over all nature."

5 Nimrod, with the Persians, who derive the word from ne-murdun, not to die, means immortal; but the Arabs deduce it from nared, a rebel. In this line, the poet appears, by the comparison of fire, to describe those bright glowing tints, which the tulip shews in the spring; and Nimrod, according to the authority of some of our most learned Orientalists, was one of the earliest, and principal worshippers of fire.

6 عیسي دم that is, Messiæ halitum habens. Sir William Jones upon this passage has

 these

thefe words: "Meffiæ halitus innuit mollem fpiritum ac jucundum, qui mortuos in vitam poffit revocare."

7 The Perfian text fays: "Drink wine, and difmifs the ftory of Ad, and Themud." According to the chapter Houd of the Koraun, the Themudites, an ancient tributary tribe of Arabs, refufing to liften to their prophet Saleh, who commanded them to deftroy their pagods, were fwallowed up by an earthquake, at the order of the angel Gabriel; having hid themfelves in caverns, and dens, during four days. The Adites, defcendants of Ad, who derives his origin from Noah, were another tributary tribe, inhabiting Arabia Felix, who were, for the fame caufe, almoft all exterminated: a few furviving Adites were transformed into apes. Such is the Eaftern fable. When the Arabs fpeak of any thing of very ancient date they fay, that it was in the time of Ad. Nott.

8 Sir William Jones obferves upon this diftich: "Pulchram vides annominationem inter خلد paradifum, et خلود æternitatem."

9 This diftich, literally tranflated from the Perfian, would ftand thus: "When the rofe rides in the air like Solomon, the bird of morn comes forth with the melody of David." The comparifon of the beauty of a flower, to the richnefs of king Solomon's attire, was perhaps a favourite figure among the Eaftern writers, and may be found in Holy Writ. "Confider the lillies how they grow: they toil not, they fpin not; and yet I fay unto you, that Solomon in all his glory was not arrayed like one of thefe." Luke, chap. xii. ver. 27.

10 Emmad-ud-deen Mahmood, as he is ftyled in the original, was undoubtedly a man of diftinguifhed good character, in the time of Haufez; from being honoured with the title of the Afaf of his day. The vizir Afaf was the prime minifter of king Solomon; and is always fpoken of, by the Mufulmauns, as a pattern of found policy: his wifdom, during the time that his mafter had loft the myftic ring, is highly fpoken of. He is the fame perhaps, to whom king David addreffes fome of his Pfalms. Nott.

Another---Tranflated by the Same.

چو آفتاب مي از مشرق پياله برآيد
زباغ عارض ساقي هزار لاله برآيد
نسيم در بر گل بشکند کلاله سنبل
چو از ميان چمن بوي آن کلاله برآيد
حکايت شب هجران به آن شکايتهاست
که شمه زبانش بصد رساله برآيد
کرت چو نوح نبي صبر هست در غم طوفان
بلا بگردد و کام هزار ساله برآيد

WHEN from the goblet's eaftern brim fhall rife
The gladd'ning fun-beams of our fparkling wine;
To grace the maid, tulips of richeft dyes
Shall on her cheek's empurpled garden fhine [1].
The gale fhall fpread yon hyacinthine wreaths
O'er the warm bofom of the blufhing rofe;
When, fcented by thofe locks, it foftly breathes
From the fweet maze where many a flow'ret blows [2].
The night that parts a lover from his love,
Is fraught with fuch diftrefs, fuch tender wail;
That fcanty would an hundred volumes prove,
To regifter the fond, the mournful tale.

Be thine the fteady patience, that fuftain'd
The prophet Noah, when the deluge rofe;
Then fhall the wifh of countlefs years be gain'd,
And joyful terminate thy lengthen'd woes.

The

بسعي خود نتوان برد گوهر مقصود
خيال تست كه اين كار بيحواله برآيد

The fav'rite hope, long foſter'd in thy breaſt,
Thy ſingle effort never will ob'ain:
The wiſh'd ſucceſs on various aids muſt reſt;
Without thoſe aids thy own attempts are vain

زكرد خوان فلك كو طمع چه ميداري
كه بيملالت صد غصه يكنواله برآيد

O, let not avarice tempt thy wild deſires
To toil for wealth in fortune's glitt'ring mine!
Small is the pittance mortal man requires,
And trifling labour makes that pittance thine.

نسيم زلفت اگر بگذرد بتربت حافظ
زخاك كالبدش صد هزار ناله برآيد

Should the ſweet gales, as o'er thy tomb they play,
The fragrance of the nymph's lov'd treſſes [bring;
Then, Haufez, ſhall new life inſpire thy clay,
And ceaſeleſs notes of rapture ſhalt thou ſing 3.

1 In the original, "When the ſun of the wine ſhall ariſe from the eaſt of the cup, a thouſand tulips will ſpring from the cheek of the cup-bearer." By which the poet means, that "the cup-bearer will bluſh when he (ſhe) ſhall preſent the wine to the gueſts." Sir William Jones's Perſian Grammar.

2 This highly figurative diſtich, where the poet calls the boſom of his miſtreſs a roſe, her hair the hyacinth, &c. may require ſome explanation to the Engliſh reader. The original implies: "The gale as it blows over you, who are a very garden, an aſſemblage of beauties or flowers, ſhall ſcatter your treſſes, dark as the hyacinth, over the roſes of your boſom." Some MSS. have سر the head; fo r بر the boſom; which however makes no material difference in the interpretation.

3 What extreme gallantry does this couplet exhibit! The poet ſays, that, "Such is his affection for the beautiful ringlets of his miſtreſs, and ſuch power does he attribute to them; that even their perfume, breathing over his tomb, would be ſufficient to recall him to life, and make his corſe again vocal in their praiſe." Many MSS. for ناله read لاله which gives a very different meaning to the paſſage. Nott.

Another---Tranſlated by the Same.

ساقيا ساغر شراب بيار
يكدو ساغر شراب ناب بيار

HITHER, boy, a goblet bring,
Be it of wine's ruby ſpring!
Bring me one, and bring me two;
Nought but pureſt wine will do 1!

داروي درد عشق يعني مي
كوست درمان شيخ و شاب بيار

It is wine, boy, that can ſave
Even lovers from the grave;
Old and young alike will ſay—
'Tis the balm that makes us gay.

آفتابست و ماه باده و جام
در ميان مه آفتاب بيار

Wine's the ſun; the moon, ſweet ſoul!
We will call the waning bowl:
Bring the ſun, and bring him ſoon,
To the boſom of the moon 2!

Daſh

بزن این آتش مرا آبي
یعني آن آتش چو آب بیار

Dash us with this liquid fire,
It will thoughts divine inspire;
And, by nature taught to glow,
Let it like the waters flow!

گل اگر رفت کو بشادي رو
بادهٔ ناب چون گلاب بیار

If the rose should fade, do you
Bid it chearfully adieu:
Like rose-water to each guest
Bring thy wine, and make us blest.

غلغل بلبل ار نماند رواست
غلغل شیشهٔ شراب بیار

If the nightingale's rich throat
Cease the music of its note;
It is fit, boy, thou should'st bring
Cups that will with music ring 3.

غم دوران مخور که رفت برفت
نغمهٔ بربط و رباب بیار

Be not sad, whatever change
O'er the busy world may range;
Harp and lute together bring,
Sweetly mingling string with string!

وصل او جز بخواب نتوان دید
داروي کاوست اصل خواب بیار

My bright maid, unless it be
In some dream, I cannot see:
Bring the draught, that will disclose
Whence it was sleep first arose!

گرچه مستم چه چاره جام دگر
تا بکلي شوم خراب بیار

Should it chance o'er-pow'r my mind,
Where's the remedy I find?
'Tis in wine: then, boy, supply
Wine, till all my senses die!

یکدو رطل گران بحافظ ده
گر گناهست وگر صواب بیار

Unto Hafez, boy, do you
Instant bring a cup or two:
Bring them; for the wine shall flow
Whether it be law, or no!

1 Literally, "O cup-bearer! bring a goblet of wine; bring a few more goblets of pure wine."

2 Literally, "The sun and the moon are the wine and the goblet; place the sun in the midst of the moon." (i. e. Pour wine into the cup.)

3 This verse is truly convivial; the sense of it is: "When we can no longer enjoy the spring, and the nightingale; let us enjoy our winter, and our wine."

Another---By the Rev. Mr. Hindley.

درد عشقي کشیده ام که مپرس
زهر هجري چشیده ام که مپرس

I Have borne the anguish of love, which ask me not to describe:
I have tasted the poison of absence, which ask me not to relate.

گشته ام در جهان و اخر کار
دلبري بر گزیده ام که مپرس

Far through the world have I roved, and at length I have chosen
A sweet creature (a ravisher of hearts), whose name ask me not to disclose.

The

انچنان در هواي خاك رهش	The flowings of my tears bedew her footſteps
میرود آب دیده ام که مپرس	In ſuch a manner as aſk me not to utter.
من بگوش خود از دهانش دوش	On yeſterday night from her own mouth, with my own ears I heard
سخناني شنیده ام که مپرس	Such words, as pray aſk me not to repeat.
سوي من لب چه میگزي که مگو	Why doſt thou bite thy lip at me? What doſt thou not hint (that I may have told)?
لب لعلي گزیده ام که مپرس	I have devoured a lip like a ruby; but whoſe aſk me not to mention.
بیتو در کلبه گداي خویش	Abſent from thee, and the ſole tenant of my cottage,
رنجهاي کشیده ام که مپرس	I have endured ſuch tortures, as aſk me not to enumerate.
همچو حافظ غریب در ره عشق	Thus am I, Haufez *, arrived at that pitch (ſtation, experience, or extremity) in the ways of love,
بمقامي رسیده ام که مپرس	Which, alas! aſk me not to explain.

* *The poet may poſſibly here allude to the proper ſignification of his own name, which implies accurate obſervation, remembrance, and perfection.*

Another---Tranſlated by the Same.

اي همه شکل تو مطبوع و همه جاي تو خوش	YES, thy whole ſhape is delicately proportioned; every place about thee is exquiſite:
دام از عشوهٔ شیرین شکر خاي تو خوش	My heart is exhilarated with thy ſweet and honied blandiſhments.

همچو گلبرگ طري بوده وجود تو لطيف
Like the freſh leaf of the roſe, thy nature is gentleneſs:

همچو سرو چمن خلد سراپاي تو خوش
Like the cypreſs of the garden of Paradiſe (or eternity) thou art every where (from head to foot) charming.

شيوهٔ وناز تو شيرين خط و خال تو مليح
Thy coquetiſh arts and feigned diſdain are ſweet; the down and mole of thy cheek are agreeable:

چشم و ابروي تو زيبا قدو بلاي تو خوش
Thy eyes and eyebrows are languiſhingly brilliant; thy height and ſtature are lovely.

هم گلستان نگارم ز تو پر نقش و نگار
The bower of my ideas is filled by thee with pictures and ornaments:

هم مشام دلم از زلف سمن ساي تو خوش
The odour of my heart becomes fragrant from thy jaſmine-ſcented locks.

در رهٔ عشق ز سيلاب بلانيست گذار
In the road of love there is no eſcape (paſſage) from the torrent of affliction;

كرده ام خاطر خودرا بتولاي تو خوش
But I have (made myſelf happy) conſoled myſelf by thy friendſhip.

پيش چشم تو بميرم كه دران بيماري
In thy preſence I expire: but in that extremity

ميكند درد مرا از رخ زيباي تو خوش
Anguiſh becomes ſweet to me from the ſmile (cheek) of thy (gracefulneſs) bright countenance.

در بيابان طلب گرچه ز هر سو خطر ست
Though to ſearch for thee in the deſert be on all ſides dangerous,

ميرود حافظ بيدل بتمناي تو خوش
The deſpairing Hauſez proceeds with chearfulneſs to call upon thy name.

Another

Another---Tranſlated by the Same.

ببرد از من قرار و طاقت و هوش	THAT idol with heart of ſtone and ear-ornaments of ſilver
بت سنگین دل سیمین بناگوش	Hath deprived me of fortitude, power, and reaſon:
نگار جابکی شنگی پریوش	For, ſhe is an image of piercing looks, delicate mien, in beauty like a fairy,
حریفی مهوشی ترکی قباپوش	A ſoft companion, bright as the moon, lovely, and robed in the graceful tunick,
ز سوز آتش سودای عشقش	From the raging fire of her violent love
بسان دیگ دایم میزنم جوش	I am continually ebullient (boiling over), like a culinary veſſel (pot).
چو پیراهن شوم آسوده خاطر	Might I take her in my embraces, like the garment that enfolds her,
گرش همچو قباگیرم در آغوش	My heart would be at reſt on becoming near her as her neareſt veſtment (chemiſe.)
گر بوسیده گردد استخوانم	Were my very bones even to putrefy,
نگردد مهرش از جانم فراموش	The love I have for her could not be forgotten by my ſoul *.
دل ودینم دل ودینم ببر داشت	Her boſom and ſhoulders, her boſom and ſhoulders, her boſom and ſhoulders,
برودوشش برودوشش برودوش	Have deprived me of my heart and religion, my heart and religion:
دوای تو دوای تست حافظ	Thy cure, thy cure, O Haufez,
لب نوشش لب نوشش لب نوش	Is her honied lip, her honied lip, her honied lip.

* *Or rather, "Though her bones were to decay, ſtill her remembrance would not be obliterated from my heart."* *Monthly Review, June* 1801, *p.* 126.

Another

Another---Tranſlated by JOHN NOTT, Eſq.

بیا که می شنوم بوي جان از آن عارض
که یافتم دل خودرا نشان از آن عارض

COME, charming maid!—I feel the gale,
That o'er thy cheek of fragrance blows,
Pour vital balm into my breaſt:
Thy form is on my heart impreſt;
And perfect the fair image roſe,
Stamp'd by thy cheek, loves pow'rful ſeal.

معاني که زحوران بشرح میکویند
زحسن و لطف پرسي بیان از آن عارض

The rapt enthuſiaſt boaſts in vain
Thoſe untrod regions, that abound
With Houris [1] of immortal charms;
Their ſouls a fancied beauty warms;
But in thy cheeks rich tints, are found
Thoſe charms the viſionaries mean.

کرفته نافهٔ چین بوي مشک از آن کیسو
کلاب یافته بوي چنان از آن عارض

'Tis to thy locks, with odours fraught,
The muſky fawn of China's hills
Its valued ſtore of perfume owes:
'Tis from thy breathing cheek, that flows
The eſſenc'd wave the roſe diſtils;
For thence the flow'r its ſweetneſs caught.

بکل بماند فرو سرو ناز از آن قامت
خجل شدست کل کلستان از آن عارض

Abaſh'd by thy majeſtic mien,
The cypreſs caſts a mournful ſhade,
Bending to earth its languid boughs:
With envy fades the purple roſe,
That glitter'd in th' embow'ring glade,
Whene'er thy blooming cheek is ſeen.

بشرم رفت کل یاسمین از آن اندام
بخون نشست دل ارغوان از آن عارض

The modeſt jaſmine's ſilver bud
Grows ſickly pale, when it beholds
Thy purer, animated white;
When glows thy cheek with crimſon bright,
The red ſyringa's [2] flow'ring folds
Diſtream anew with wonted blood.

زمهر روي تو خورشید کشت غرق عرق
قرار کرد مه آسمان از آن عارض

Yon glorious orb of golden light,
Bath'd in the dew of ſhame, ſurveys
The dazzling ſplendor of thy face:
Struck with thy cheek of bluſhing grace,
The moon of Heav'n forgettul ſtays
In her blue path, neglecting night.

زنظم دلکش حافظ چکید آب حیات
چنانچه خوي شده خون چکان از آن عارض

As from thy cheek of orient dye,
Exhauſtleſs fount of beauty roll
Freſh floods of life thro' ev'ry vein;
So, Haufez, from thy liquid ſtrain,
In tides of rapture to the ſoul,
Flow bliſs, and immortality [3].

[1] Theſe

1 These are the black-eyed nymphs (for such is the meaning of the word Houri, in the Arabic) of more than mortal beauty, who were imagined to people the promised Paradise; and with the enjoyment of whose charms, Mohammed assures us, that the faithful, who observe his Koraun, shall be rewarded.

2 The ارغوان is supposed, by some commentators, to mean the Persian syringa, or tree of Judas, on which this traitor hung himself, after betraying his Master; the tree, in consequence, is said to have wept blood, with which its blossoms still remain deeply dyed. Note.

3 In this distich, Haufez, addressing himself, says, that, "from his charming verse flow the waters of immortality, or extreme delight, and reputation; as blood flows from the breast, by reason of the beauty of his mistress's cheek."

Another---Translated by the Rev. Mr. Hindley.

ساقي بيار باده كه آمد زمان كل	BOY, bring the wine,—for, the season of roses is arrived,
تا بشكنيم توبه دكر در ميان كل	That we may break our vows of repentance again amidst beds of roses *.
كوري خوار نعره زنان درچمن رويم	Jovial, and singing aloud, let us enter the bower;
چون بلبلان نزول كنيم آشيان كل	Like nightingales let us sink at once into nests of roses.
در صحن بوستان قدح باده نوش كن	In the recess of the garden quaff the goblet of wine;
كايات خوشدلي همه آمد نشان كل	For, the signs of happiness appear also at the command of the rose.
كل در چمن رسيد مشو ايمن از فراق	The rose is arrived in the garden; be not too confident of the time of her sojourn:
يار و شراب جوي وسرا بوستان كل	Seek a friend, and wine, and the palace of cultivated rose-bowers.
حافظ وصال كل طلبي همچو بلبلان	Haufez, thou longest after the company of the rose, like the nightingales:
جان كن فداي خاك ره باغبان كل	Devote thy soul a ransom for the dust of the walk of the keeper of the rose-garden *.

* *The first and the last distichs of this ode are quoted in Sir William Jones's Grammar, p. 20, where they are thus translated: "Boy, bring the wine, for the season of the rose approaches; let us again break our vows of repentance in the midst of the roses. O Haufez, thou desirest, like the nightingales, the presence of the rose: let thy very soul be a ransom for the earth where the keeper of the rose-garden walks!"*

Another---Tranſlated by JOHN NOTT, Eſq.

عشقبازي و جواني و شراب لعلفام
مجلس انس و حريف همدم و
شرب مدام

GIVE, O give love's ſportful joys;
Youth, and all that youth employs;
Wine like rubies bright, and red;
And the board with dainties ſpread;
Gay aſſociates, fond to join
In the cup of circling wine!

ساقي شكردهان و مطرب شيرين سخن
همنشين نيك كردار و بديم نيكنام

Give the handmaid's lip divine,
Bluſhing deeper than her wine;
Minſtrels vers'd in tuneful art;
And the friend that's next our heart;
With the valued, chearful ſoul,
Drainer of the brim-full bowl!

شاهدي از لطف و پاكي همچو آب
زندكي
دلبري درحسن و خوبي غيرت ماه تمام

Give the nymph, that's tender, kind,
Pure in heart, and pure in mind,
As th' unſullied fount that laves
Eden's banks with bliſsful waves,
And whoſe beauty ſweetly bright
Shames the clear moon's full-orb'd light!

بزمكاهي دلفريب چون قصر فردوس برين
كلشني پيرامنش چون روضهٔ دار
السلام

Give the feſtive hall, that vies
With our boaſted Paradiſe;
Round it, breathing rich perfume,
Let refreſhing roſes bloom;
Such as, with unfading grace,
Deck the bleſt abode of peace!

صف نشينان نيكخواه و پيشكاران
باآدب
دوستداران صاحب اسرار و حريفان
دوستكام

Give companions, who unite
In one wiſh, and one delight;
Briſk attendants, who improve
All the joys of wine and love;
Friends who hold our ſecrets dear,
And the friend who loves good chear!

باده كلرنك تلخ و تيز و خوشخوار و سبك
نقلي از لعل نكار و نقلي از ياقوت
جام

Give the juice of roſy hue,
Briſkly ſparkling to the view,
Richly bitter, richly ſweet,
Such as will exhilarate:
While the fair-one's rubi'd lip
Flavours ev'ry cup we ſip[1].

غمزه ساقي بيغماي خرد آهيخته تيغ
زلف جانان از براي صيد دل
كسترده دام

Give the girl, whoſe ſword-like eye
Bids the underſtanding die,
Tempting mortals to their fate
With the goblet's ſmiling bait;
Damſels give with flowing hair,
Guileful as the hunter's ſnare!

Give

نکته داني بزله کو چون حافظ شيرين سخن
بخشش آموزي جهان افروز چون
حاجي قوام

Give, to ſpend the claſſic hour,
One deep-read in learned lore,
One, whoſe merry, tuneful vein
Flows like our gay poet's ſtrain,
And whoſe open generous mind
Bleſſes and improves mankind [2]!

هر که اين صحبت نخواهد خوشدلي
بروي تباه
و انکه اين عشرت نجويد
زندکي بروي حرام

Mortals, wilfully unwiſe,
Who theſe mirthful gifts deſpiſe,
Entertain no pleaſing ſenſe
Of voluptuous elegance:
Scarce of ſuch can it be ſaid,
That they differ from the dead.

[1] It was cuſtomary with the Aſiatics in their potations to eat every now and then of ſome grateful ſweetmeat, the better to reliſh their wines. Our poet therefore elegantly ſays: "Let the rubies (of the lip) of a miſtreſs be our ſweetmeat."
[2] Vid. ſupra, p. 30.

Another---Tranſlated by the Same.

دوستان وقت کل آن به که
بعشرت کوشيم
سخن پير مغانست بجان نپوشيم
نيست در کس کرم ووقت طرب
ميکذرد
چاره آنست که سجاده بمي بفروشيم
خوش هوايست فرخ بخش خدايا
بفرست
نازنيني که برويش مي کلکون نوشيم
ارغنون ساز فلک رهزن اهل هنرست
چون از ين غصه ننالیم وچرا نخروشيم

THE ſeaſon comes, that breathes of joy,
In roſy garment dreſt;
Let mirth, my friends, your care employ;
O, hail the ſmiling gueſt!
Old-age [1] now warns us to improve
The vernal hours with wine and love.

To the fond wiſhes of the heart
How few are gen'rous found!
And the ſweet hours, which bliſs impart,
Paſs on in haſty round:
Then, for the wine I love ſo well,
My ſacred carpet I will ſell [2].

The gale, that ſmells of ſpring, is ſweet;
But ſweeter, ſhould the fair,
With winning elegance replete,
Its grateful freſhneſs ſhare:
By her gay preſence chear'd, we paſs
With briſker glee the roſy glaſs.

Soft ſweep the lyre of trembling ſtrings;
'Twill fate's black rage ſuppreſs;
Fate o'er the child of merit flings
The mantle of diſtreſs [3]:
Then let loud ſorrow's wailing cry
Be drown'd in floods of melody.

With

کل بجوش آمد و از می نزدیمش آبی
لاجرم زآتش حرمان هوس درجوشیم

With boiling paſſion's eager haſte,
Comes forth the bluſhing roſe;
Shall we not wine like water waſte,
Soft daſhing as it flows?
Now that our throbbing boſoms prove
The wild deſires of hope, and love.

حافظ این حال عجب با که توان
گفت که ما
بلبلانیم که در موسم گل خاموشیم

O Haufez! thy delightful lay,
That on the wild wind floats,
Reſembles much, our poets ſay,
The nightingale's rich notes;
What wonder then, thy muſic flows
In the ſweet ſeaſon of the roſe 4.

1 پیر مغان which I have rendered old-age, implies, in modern Perſian, the old tavern keepers: but it is neceſſary that the Engliſh reader ſhould know the hiſtory of this term. Peeri-mughaun, ſtrictly interpreted, ſignifies old wiſe-men, and was chiefly applied to the prieſts of the adorers of fire, or the Guebres: but when the Mohammedans, with their arms, carried their religion into Perſia, it was uſed by them, as an expreſſion of contempt, for the heads of the Chriſtian churches; it alſo diſtinguiſhed the maſters of taverns, baths, and caravanſeras, who, from an intercourſe with travellers, and their various gueſts, were men of more than common information, and as ſuch highly reſpected. Mr. Richardſon, in a note upon this ſubject, further informs us, that the waiting-boys at theſe houſes of entertainment acquired alſo the title of مغ بچگان which formerly diſtinguiſhed the noviciates of the old Perſian monaſteries. Nott.

2 In the original سجاده When the Perſians offered up their prayers, according to the uſage of the Mohammedans, whoſe religious ceremonies were univerſally adopted by them after putting on the Arabian yoke, they ſpread a carpet over the ground on which they proſtrated themſelves, leſt they ſhould perform their devotions on any polluted ſpot. A ſlave uſually carried this holy utenſil after them, when they travelled, or even went a ſmall diſtance from home. The Prophet, in all the ſacred ceremonies he ordained, ſeems to have had cleanlineſs more immediately in view; a proof of the great ſagacity of this impoſtor, who found he could only wean his followers from that filthy indolence, ſo prejudicial to the health of their bodies, and improvement of their minds, by enjoining cleanlineſs as a religious duty. In this he was a ſtrict imitator of the Jewiſh law. Nott.

3 The original only ſays: "Fortune is the plunderer of the family of excellence." Nott.

4 The Perſian writers frequently compare their poets to nightingales; indeed our Haufez has acquired the conſtant appellation of, the Perſian nightingale. Nott.

Tranſlated by Jonathan Scott, Eſq.

ای پیک را ستان خبر بار ما بگو
احوال گل به بلبل دستان سرا بگو

O! Thou faithful meſſenger, tell me news of my beloved;
Tell the tale of the roſe to the plaintive nightingale.

ما محرمان خلوت انسیم و غم مخور
Be not reſerved; we are admitted to the aſſembly of intimacy:

با یار آشنا سخن آشنا بگو
Tell then an old lover ſomething of his beloved.

در راه عشق فرق غني و فقیر نیست
In the domains of love there is no diſtinction of perſons;

اي پادشاه حسن سخن با گدا بگو
Speak then, O! ſovereign of beauty, to the beggar.

دلها ز دام طره چو بر خاک میفشاند
When ſhe ſcattered from the net of her taſſel hearts all around,

با آن غریب ما چه گذشت از جفا بگو
Speak what tortures were ſuſtained by me, ah! miſerable being.

صوفي که منع ماز خرابات میکند
Tell the ſyſtem-monger who warns me from wine,

گو در حضور پیر من این ماجرا بگو
To preach his compoſitions in the preſence of my ſaint.

هر چند ما بدیم و تو مارا بد ان مگیر
Though we are abandoned, yet treat us not ſcornfully;

شاهانه ما جرائي گنا ره گدا بگو
But prince-like forgive the foibles of the ſuppliant.

بر هم چو میزد ان سرز لفین مشکبار
When ſhe committed her muſky treſſes to the waving of chance;

با ماسري چه داشت بیا اي صبا بگو
Say, O Zephyr; what hint ſhe meant to convey to me?

مرغ چمن زسوز من اي دوش میگریست
O! yeſternight, the bird of the garden wept at my ſorrows.

آخر چه واقعي که چه رفت از صبح نگو
Knoweſt thou what occurred? tell it to the morning.

هر کس که گفت خاک در دوست توتیا ست
To whoever ſaid, the duſt of my beloved's threſhold is collyrium to a lover;

گو این سخن معاینه در چشم ما بگو
Say, ſurely he ſaw it clearly in my eyes.

جان پرورست قصه ارباب معرفت	The traditions of divines refresh the soul.
رمزي برو بپرس حديث بما بگو	Ask a secret from her, and tell me the anecdote.
بازت اگر بر ان در دولت بود گذار	Shouldest thou again pass by the entrance of her palace;
بعد از اداي خدمت عرض زما بگو	After offering your own services, speak my petition.
بر این فقیر نامه ان محتشم بخوان	Read to me lowly the edict of that august dame;
با این گدا حکایت ان پادشاه بگو	Relate of her majesty some account to this suppliant.
آن مي که در سبو دل صوفي بعشوه برد	Say, cup-bearer! when again shall mantle in the bowl that wine
کي در قدح کرشمه کند ساقیا بگو	Which in the vessel ravished the heart of the austere with its smiles.
حافظ گرت بمجلس او راه میدهند	If, O Haufez! they should admit thee to her assembly, quaff wine;
مي نوش ترک زرق زبهر خدا بگو	And for God's sake quit hypocrisy and cant.

Another---By the Rev. Mr. Hindley.

مطرب خوش نوا بگو تازه بتازه نو بنو	O Minstrel, with a sweet voice! begin an air that is fresh and new:
باده دل کشا بجو تازه بتازه نو بنو	Call for heart expanding wine fresh and fresh.

Sit

باصنمي چو لعبتي خوش نشين بخلوتي	Sit down from prying eyes and enjoy thy miſtreſs, as a game in private.
بوسه ستان بكام از و تازه بتازه نو بنو	Snatch eager kiſſes from her freſh and freſh.
برز حيات كي خوري كرنه مدام مي خوري	How canſt thou eat the bread of life without drinking wine!
باده بخور بياد او تازه بتازه نو بنو	Quaff wine to her dear remembrance again and again.
ساقي سيم ساق من مست سيم بيار صبي	O cup-bearer with legs of ſilver, I am intoxicated with the love of thy beauty!
زو دكر هر كنم سبو تازه بتازه نو بنو	Quick fetch the cup, that I may fill it again and again.
شاهد دل ربايمن ميكند از براي من	My heart-raviſhing angel makes for me
نقش ونكار ورنك وبو تازه بتازه نو بنو	Ornaments of various hues, and odours afreſh and afreſh.
باد صبا چو بكذري بر سركوي آن پري	O! gentle Zephyr, when thou paſſeſt by the habitation of my Fairy,
قصّه حافظش بكو تازه بتازه نو بنو	Afreſh and afreſh tell her, in whiſpers, the tale of Haufez.

Another---Tranſlated by Sir WILLIAM OUSELEY, LL.D.

عيدست و موسم كل ساقي بياد باده	IT is a feſtival, and the ſeaſon of the roſe; boy, bring wine.—
هنكام كل كه ديداست بي مي قدح نهاده	Who ever ſaw, in the time of the roſe, a cup placed down without wine?

My

زین زهد پارسایي بگرفت خاطر من
My heart ſhrinks from the malicious hypocriſy of affected temperance :

ساقي بده شربتي تا دل شود کشاده
Pour out the wine, boy, that my heart may be expanded.

واعظ که دي نصیحت میکرد عاشقانرا
Him, who yeſterday preached ſerious advice to lovers,

امروز دیدمش مست تقوي بباد داده
I this day beheld drunk, and his piety and ſolemnity given to the wind.

این یک دو روز دیلر کلرا غنیمتي دان
For theſe two or three days, plunder the roſes !

کر عاشقي طرب جو با شاهدان ساده
And if you are a lover, ſeek the delights of love in revelling with beautiful damſels.

کل رفت اي حریفان غافل چرا نشینید
The roſe is now departed ! but why, my companions, do you ſit languid and inanimate,

بي نالهٔ دف و ني بي یاد و جام باده
Without the ſound of the tabor and flute, without a miſtreſs and a flaſk of wine ?

در مجلس صبوحي داني چه خوش نماید
You know how the morning draught delights us in our feaſt,

عکس عزار ساقي در جام مي فتاده
When the roſy cheek of the cup-bearer is reflected in the wine.

مطرب چو پرده سازي شاید اکر بخواني
O minſtrel ! when you begin to play, if you accompany the inſtrument with your voice,

این طرز شعر حافظ در بزم شاهزاده
Sing this fragment of the poetry of Haufez at the banquet of the prince.

Another---Tranſlated by Sir WILLIAM JONES.

اي باد نسیم یار داري
O Sweet gale, thou bearest the fragrant ſcent of my beloved ;

زان تحفهٔ مشکبار داري
Thence it is that thou haſt this muſky odour.

Beware !

زنهار مکن دراز دستي
با طرّهٔ او چکار داري
اي گل تو کجا و روي زيباش
او تازه و تو خاربار داري
نرگس تو کجا و چشم مستش
او سرخوش و تو خمار داري
اي سرو تو با قد بلندش
در باغ چه اعتبار داري
اي عقل تو با وجود عشقش
در دست چه اختيار داري
ريحان تو کجا و خطّ سبزش
او مشک و تو غبار داري
روزي برسي بوصل حافظ
گر طاقت انتظار داري

Beware! do not ſteal: what haſt thou to do with her treſſes?
O roſe, what art thou, to be compared with her bright face?
She is freſh, and thou art rough with thorns.
O narciſſus, what art thou in compariſon of her languiſhing eye?
Her eye is only ſleepy,
But thou art ſick and faint.
O pine, compared with her graceful ſtature,
What honour haſt thou in the garden?
O wiſdom, what would'ſt thou chooſe, if to chooſe were in thy power,
In preference to her lover?
O ſweet baſil, what art thou, to be compared with her freſh cheeks?
They are perfect muſk, but thou art ſoon withered.
O Haufez, thou wilt one day attain the object of thy deſire,
If thou can'ſt but ſupport thy pain with patience.

Another---Tranſlated by Sir WILLIAM OUSELEY, LL.D.

اين خرقه که من دارم در رهن شراب اولي
وين دفتر بي معني غرق مي ناب اولي

THIS Monkiſh habit which I wear ſhall ſerve as a pledge for wine;
And this unmeaning volume* ſhall be ſunk in an ocean of good liquor.

How

چون عمر تبه کردم چندانکه نگه کردم	How have I wasted life!—as far as I can look around,
در کنج خراباتي افتاده خراب اولي	We owe our ruin to the love of wine and dissipation.
چون مصلحت اندیشي دور است ز درویشي	How remote is true meditation from the profession of a Derveish, or a state of poverty!
هم سینه پر از آتش و هم دیده پر آب اولي	My breast is all on fire—my eyes full of tears.
من حال دل شیدا با خلق نخواهم گفت	I shall not tell the story of my enamoured heart to the world:
این قصه اگر گویم با چنگ و رباب اولي	Or if I do tell it, it must be to the sound of the harp or violin †.
تا بي سر و پا باشد اوضاع فلک زینسان	As the sphere of the world thus moves round without intermission,
در سر هوس ساقي در دست شراب اولي	My head is giddy with a passion for the lovely cup-bearer, whilst my hand seizes the goblet of wine.
از همچو تو دلداري دل بر نکنم آري	From a mistress like thee, I can never turn away my heart—
گر تاب کشم باري زآن زلف بتاب اولي	Yes—but if I do, at any time, it will be only from one of thy ringlets to another.
چون پیر شدي حافظ از میکده بیرون شو	When you shall be old, Haufez, then depart from the wine tavern:
رندي و هوسناکي در عهد شباب اولي	But first enjoy, whilst young, the pleasures of drinking and of convivial mirth.

* *The Koraun, which some of the Mohammedan Soufies, or Monks, through an affectation of excessive devotion and religious zeal, carried constantly in their bosoms. Those hypocritical Soufies, who in public preached virtue and sobriety, and in secret practised every vice, are the frequent objects of our poet's ridicule and satire. These small transcripts of the Koraun are rolled up, and are supposed to act as a charm against all sorts of evil. Some of them are most exquisitely written, the chapters being placed in a variety of curious ornamental devices.*

† *Rebab, a violin of two strings and a bow. Vide Shaw's Travels.*

Another

Another---Tranſlated by Sir WILLIAM JONES.

ساقي بيا كه شد قدح لاله پر زمي	RISE, boy ; for the cup of the tulip is full of wine.
طامات تا بچند وخرافات تا بكي	When will this ſtrictneſs end? how long will theſe ſcruples laſt ?
بكذر زكبر وناز كه ديدست روزكار	No more of this pride and diſdain ;
چيت قباي قيصر وطرف كلاه كي	For time has ſeen the crown of Cæſar humbled, and the diadem of Cyrus bent to the ground.
هشيار شو كه مرغ سحر مست كشت هان	Oh ! be wiſe ; for the bird of the morning is intoxicated with love.
بيدار شو كه خواب اجل در پيست پي	Oh, awake ! for the ſleep of eternity is juſt before you.
خوش نازكانه مي چمي اي شاخ نوبهار	How gracefully thou moveſt, O ſweet branch of a vernal plant !
كاشفتكي مبادت از آسيت باد دي	May the cold wind of December never nip thy buds !
بر مهر چرخ وعشوهٔ او اعتماد نيست	There is no reliance on the favours of fortune or her deceitful ſmiles.
اي واي بر كسي كه شد ايمن زمكر وي	Oh ! woe to him, who thinks himſelf ſecure from her treachery.
فردا شراب كوثر وحور از براي ماست	To-morrow, perhaps, the ſtream of Cuther, and the girls of Paradiſe, will be prepared for us ;
وامروز نيز ساقي مه روي وجام مي	But to-day alſo let us enjoy a damſel bright as the moon, and quaff the wine from the full cup.
باد صبا از عهد صبي ياد ميدهد	The zephyr (ſaba) reminds us of our youth (ſabi) ;
جان داروي كه غم ببرد در ده اي صبي	Bring us the wine, boy, which may refreſh our ſouls, and diſpel our ſorrow.
حشمت مبين وسلطنت كل كه بسپرد	Admire not the ſplendour and dignity of the roſe ;
فراش باد هر و رقش را بزير پي	For the wind will ſoon ſcatter all her leaves, and ſpread them beneath our feet.

Bring

در ده بیاد حاتم طي جام یکمني	Bring a larger cup to the memory of Hatem Tai * ;
تا نامهٔ سیاه بخیلان کنیم طي	That we may fold up (Tai) the gloomy volume of thoſe, who want generoſity.
آن مي که داد رنگ لطافت بارغوان	This wine, which gives a lively tint to the Argavan (a purple flower),
بیرون فکند لطف مزاج از رخش بخوي	Communicates its ſweet nature from my beloved's cheek to her heart.
بشنو که مطربان چمن راست کرده اند	Attend; for the muſicians of the bower have begun their concert,
آهنگ چنگ و بربط وعود ونواي ني	Joining the notes of the lute and harp to the melody of the dulcimer and flute.
مسند بباغ بر که بخدمت چو بندگان	Bring thy ſopha into the garden, for, like active attendants,
استاده است سرو و کمر بسته است ني	The cypreſs ſtands before us, and the green reed has tucked up his girdle.
حافظ حدیث سحر فریب خوشت رسید	O Haufez, the fame of thy ſweet alluring ſorcery has reached
تا حد چین ومصر باقصاي روم وري	From the extremity of Reï and Rûm, to the limits of China and Egypt.

*** *The above ode, ſays Sir William Jones, is a genuine example of the true Shirazian dialect.*

* An Arabian prince, celebrated for his extreme liberality.—The following anecdote relative to this prince is taken from "Tales, Anecdotes, and Letters, tranſlated from the Arabic and Perſian," by Jonathan Scott, Eſq. a very curious and entertaining work: It is related, that Hatim erected a large ſtorehouſe, having ſeventy entrances, at each of which a petitioner might receive his alms. Upon his death, his brother, who ſucceeded him, wiſhed to imitate his great example; but his mother ſaid, "Attempt it not, my ſon, for it is beyond thy genius." He would not attend to her words; upon which ſhe one day, having diſguiſed herſelf as a mendicant, came to one of the doors. Her ſon relieved her; ſhe repaired to another door; and was again relieved. She went to a third, when her ſon exclaimed, "I have given thee twice already, yet thou importuneſt me again." "Did I not tell thee, my ſon, (ſaid the mother, diſcovering herſelf) that thou couldſt not equal the liberality of thy brother? I tried him, as I have done thee, and he relieved me at each of the ſeventy doors without aſking a queſtion; but I knew thy nature, and his. When I ſuckled thee, and one nipple was in thy mouth, thou always heldeſt thy hand upon the other, leſt any one ſhould ſeize it; but thy brother Hatim the contrary."

FIFTEENTH

FIFTEENTH CENTURY.

Extracts from يوسف و زليخا of Joseph and Zuleikha, by Jaumee.

Commencement of the First Chapter of that Poem.

Tranflated by Sir WILLIAM OUSELEY, LL.D.

بخاب آمدن يوسف عليه السلام
زليخارا نوبت سوم

THE coming of Joſeph (may peace be with him) in a dream to Zuleikha the third time,

و نام ومقام وي دانستن و بعقل و
هوش باز آمدن

And her learning his name and condition, and her return to reaſon and underſtanding.

بيا اي عشق پر افسون و نيرنگ
COME, O love, with all your faſcinations and deceitful charms;

كه باشد كار تو كه صلح و كه جنگ
You who are the promoter of concord and of ſtrife.

كي فرزانه‌را ديوانه سازي
At one time you make the wiſe man ſilly;

كي ديوانه‌را فرزانه سازي
And at another time you inſpire wiſdom into the fool.

چو بر زلف پري رويان نهي بند
When you place your ſnare in the ringlets of beautiful damſels,

بزنجير جنون آفتد خردمند
The wiſeſt man falls into the fetters of inſanity:

و گر زآن زلف بندي بركشايي
But if you ſhould looſe this ſnare from the fair one's ringlets,

چراغ عقل يابد روشنايي
The lamp of reaſon will reſume its light.

زليخا يكشبي و بيهوش
Zuleikha, one night, impatient and diſtracted:

بغم همزاد و با محنت هم آغوش
The twin-ſiſter of affliction, and to whom ſorrow was as a familiar friend,

زجام درد دُرد آشامیي کرد	Drank to the very dregs of the cup of wretchedneſs,
زسوز عشق بي آرامیي کرد	And from the burning anguiſh of paſſion paſſed the night without repoſe.

Another Extract from the ſame---Tranſlated by Sir WILLIAM JONES.

سحر چوشب زاغ پرواز پرداشت	IN the morning, when the raven of night had flown away,
خروس صبحگاه آواز پرداشت	The bird of dawn began to ſing:
عنادل لحن دلکش بر کشیدند	The nightingales warbled their enchanting notes,
لحاف غنچه از گل در کشیدند	And rent the thin veils of the roſe-bud and the roſe;
سمن از آب شبنم روي خود شست	The jaſmine ſtood bathed in dew,
بنفشه جعد عنبر بوي خود شست	And the violet alſo ſprinkled his fragrant locks.
زلیخا همچنان در خواب نوشین	At this time Zuleikha was ſunk in pleaſing ſlumber;
دلش را روي در محراب دوشین	Her heart was turned towards the altar of her ſacred viſion *.
نبود آن خواب بل بیهوشیش بود	It was not ſleep; it was rather a confuſed idea:
زسوداي شبش مدهوشیش بود	It was a kind of phrenzy, cauſed by her nightly melancholy.
کنیزان روي بر پایش نهادند	Her damſels touched her feet with their faces;
پرستاران بدستش بوسه دادند	Her maidens approached, and kiſſed her hand.
نقاب از لاله شیراب بکشاد	Then ſhe removed the veil from her cheek, like a tulip beſprinkled with dew;
خمار آلوده چشم از خواب بکشاد	She opened her eyes, yet dim with ſleep.

From

کریبان مطلع خورشید و مه کرد
زمطلع سر زده هر سو نگه کرد

From the border of her mantle the ſun and moon aroſe ;
She raiſed her head from the couch, and looked around on every ſide.

* *A metaphor taken from the cuſtom, which prevails among Mohammedans, of turning their faces, when they pray, towards the temple of Mecca.*

Ode.---Tranſlated by Sir William Ouseley, LL. D.

دوش چشم من بخواب و بخت من
پیدار بود

LAST night my eyes being cloſed in ſleep, but my good fortune awake,

شب همه شب مونس جانم خیال
یار بود

The whole night, the live-long night, the image of my beloved was the companion of my ſoul.

لذت شیرینی گفتار او در جان بماند

The ſweetneſs of her melodious voice ſtill remains vibrating on my ſoul :

الله الله ان چه لبهای شکر گفتار بود

Heavens! how did the ſugared words fall from her ſweeter lips !

وه که رفت از خاطرم در خواب با
من هر چه گفت

Alas! all that ſhe ſaid to me in that dream has eſcaped from my memory,

گر چه کار من همه شب تا سحر
تکرار بود

Although it was my care till break of day to repeat over and over, her ſweet words.

روز در چشمم شب تیره‌ست بی
رخسار او

The day, unleſs illuminated by her beauty, is, to my eyes, of nocturnal darkneſs ;

ای خوش آنروزی که چشم من بران
رخسار بود

Happy day ! that firſt I gaz'd upon that lovely face !

خواب خوش بادت حلال ای دیده
چون جامی بخواب

May the eyes of Jaumee long be bleſt with pleaſing viſions, ſince they preſented to his view laſt night

دید امشب آنچه عمری بهر آن پیدار
بود

That object, on whoſe account he paſſed his waking life in expectation.

Ode.

Ode.---Tranſlated by JONATHAN SCOTT, Eſq.

هرجا که کنم خانه همخانه ترا یابم	WHERESOEVER I fix my habitation, I find thee my inmate—
هرگز نروم جایی کانجانه ترا یابم	I can never move any where that I do not find thee there.
گر خواب کنم شبها در خانه دوم تنها	Do I ſleep at night, or wander lonely in my dwelling,
در خواب ترا بینم در خانه ترا یابم	I behold thee in my dreams, or ſee thee in my abode.
در بزم قدح نوشان در چشم جفا کوشان	In the company of the convivial, or in the aſſembly of the worldly minded,
معشوقه ترا دانم جانانه ترا یابم	I ſee only thee, my beloved, and find thee the conſoler of my heart.
در صحبت هر جمعی کافروخته شد شمعی	In whatever aſſembly the taper is lighted up,
گرد سر او گردان پروانا ترا یابم	Circling round it, I am ſure to find thy moth *.
گر جانب میخانه آیم بی پیمانه	If I viſit the tavern without a goblet,
در دست می اشامان پیمانه ترا یابم	I am ſure to find thine in the hands of the gueſts.
از سر بکشم خرقه در بحر شوم غرقه	Should I throw off my religious habit, and dive into the ſea,
در هر صدفی پنهان دُر دانه ترا یابم	I ſhould find thee, the precious pearl, concealed in every ſhell.
از خود بکل جامی بند در کُم نامی	Jaumee is loſt to every thing around him,
کاندر تتق و جرت پیکانه ترا یابم	For in public and private he beholds nothing but thee.

* *The moth flying round a taper is compared, by the Eaſtern poets, to a lover aſſiduouſly following his miſtreſs.*

SIXTEENTH

SIXTEENTH CENTURY.

Account of Cashmere from Rafied'din.

Tranſlated by Sir WILLIAM OUSELEY, LL. D.

مرافتاد گزر نوبتي سوي کشمير	I Happened once to viſit Caſhmere:
اگر تو گوش کني شمهٔ کنم تقرير	If you will attend, I'll give a deſcription of that country.
عراق و هند و خراسان و فارس ديدم	I have ſeen Irak and India, Khoraſſan and Perſia,
ندياه ام بهوا و لطافت کشمير	But no place equal to Caſhmere in beauty and in excellence of climate.
تمام سال از کشمير تا حدود خطا	During the whole year, from Caſhmere to the borders of Cathy,
هوا فصل بهار است و جاي ابر مطير	The air, tempered by gentle ſhowers, has all the mildneſs of Spring;
گلست و سبزه و صحرا و آبهاي روان	There are flowers, and green herbage, plains, and running ſtreams;
رواق و طاق و محلهاي خوب بر تصوير	Palaces, cupolas, and public buildings, beautiful to view.
زهر طرف همه کوهست و چشمهٔ سارو درخت	On every ſide are riſing grounds, chryſtal ſprings, and lofty trees.
ميان کوه پر از جوز و سيب و از انجير	Amid mountains covered with nut trees, apple trees, and fig trees,
نشاط و عيش دران ملک پيش از همه جا	Feſtivity and pleaſure peculiarly abound there.
بعيش و ناز نشينند بر بساط حرير	In mirth and revelry the Caſhmerians paſs away their time on ſilken cuſhions.

تمام مردم کشمیر شال می پوشند
They all wear ſhawls,

چه از بزرگ بزادان چه مردمان حقیر
Whether of illuſtrious birth, or of the loweſt claſs.

چه گویم و چه بوسیم ز خوبرویانش
How ſhall I deſcribe the lovely damſels of that country?

که در خیال و تفکر نیاید و بقمیر
For in my opinion, the young moon is not equal to them in beauty;

شکرلبان صنوبرقد سمن رخسار
With lips ſweet as ſugar, in ſtature like the graceful pine, fragrant as jaſmin;

بهر طرف که ببینی چو ماه و بدر قمیر
Whatever ſide you look at, thoſe nymphs appear like the ſun or moon;

کمند گیسوی مشکین دلربایانش
A thouſand ſecret ſnares, like the links of a chain,

هزار حلقه بران همچو حلقه زنجیر
Are laid in the waving ringlets of thoſe fair plunderers of hearts.

چو زلف را ز سر دلبری برافشانند
When the lovely nymphs looſe their flowing treſſes,

ابریزد از سر هر مو هزار جان اسیر
A thouſand captive hearts iſſue from the point of every hair!

هزار یوسف مصری برآرد از ته چاه
Here are innumerable youths, handſome as Joſeph;

دهان تنگ زلیخا وشان حور نظیر
A thouſand damſels with pouting lips, fair as Zuleikha, and charming as the Houries;

تمام شان نمکین و طریف پر زینت
All freſh, young, and blooming;

تمام شان بحلاوت چو قند و شکر و شیر
All in ſweetneſs like ſugarcandy, ſugar, and milk.

رفیع در قدم شاه اکبر غازی
Refia, in the train of the victorious emperor, Akber,

رسیده بود بکشمیر با محمد پیر
Viſited Caſhmere, in company with Mohammed Peer.

Ode

Ode---Tranſlated by the Same.

اگر بینم بخواب آن نازنین را	I Would forfeit reaſon and religion
فدای او نمایم عقل و دین را	For the pleaſure of beholding that lovely fair-one in my ſleep.
وگر یکدم نهم رو بر کف پایش	If I could for one moment proſtrate myſelf at her feet,
نیارم در نظر روی زمین را	I would no longer regard any objects on the face of this earth.
و گر گوید غلام در که ماست	If ſhe ſhould ſay, "He is a ſlave belonging to my court;"
نهم پا به نهم چرخ برین را	On this account I would place my foot on the ninth ſphere of the heavens.
مکن زلف سمن سارا پریشان	Oh! diſhevel not thoſe ringlets, fragant as jaſmine!
مده شرماند کی عطار چین را	Put not to ſhame, thereby, the perfumes of Cheen or Tartary.
چنان مستغرق دریای عشقم	I am ſo immerſed in the ocean of love,
که نشناسم من از دست استین را	That I cannot diſcern one object from another *.
رفیع الدین زروی صدق و اخلاص	Oh! Rafied'deen, with the face of candour and ſincerity,
بنه بر خاک و راه اجبین را	Lay thy forehead in the clay of the path on which ſhe treads.

* *Literally, "know not my hand from my ſleeve."*

SEVENTEENTH

SEVENTEENTH CENTURY.

از دانستان مسیح Extract from the History of Christ, by Jerome Xavier.

Tranſlated by the Editor.

احکام خدا

درین بود که مردي از دانایان
دین آمد تا اورا بیازماید وگفت اي
آموزاننده چه کردار کنم تا زندگاني
جاوید بمیراث گیرم باو گفت چه
چیز بتوریت نوشته شده است
وچگونه میخواني او جواب داد وگفت
دوست دار خداوند خودرا از همه دل
خود از همه جان خود از همه توانایی
خود واز همه نیت خود وقریب خودرا
حضرت ایشوع گفت راست گفتي
این بکن وخواهي زیست او خواست
که خودرا بیکوکار وانماید وگفت قریب
من کیست ایشوع فرمود مردي از
اوریشلیم بسوي بریحو فرود آمد
ودزدان برو ریختند وجامهاي او
ربودند ومجروحش ساختند وگذشتند
واورا نیم مرده گذاشتند کاهني بر آن

THE PRECEPTS OF GOD *.

IN this time it was that a certain learned doctor of religion came to tempt him (Jeſus), and ſaid, "O, maſter, what ſhall I do to inherit eternal life?" He ſaid to him, "What is written in the law? and how do you read it?" He anſwered and ſaid, "Love the Lord with all thy heart, with all thy ſoul, with all thy ſtrength, and with all thy mind; and thy neighbour as thyſelf." Our Lord Jeſus ſaid, "Thou haſt ſaid right. Do this, and live." He wiſhed to juſtify himſelf, and ſaid, "Who is my neighbour? Jeſus ſaid, "A certain man came from Jeruſalem to Jericho, and thieves fell upon him, and ſtripped him of his garments, and wounded him, and departed, and left him almoſt dead. A certain Prieſt paſſed that way, and ſaw him, and paſſed by. A Levite likewiſe paſſed that way, and ſaw him, and went on his journey. At length a certain Samaritan came and drew near to him, and when he had ſeen his wounds, he

J. A. Alexander,

15th October, 1825.

Examined by J. A. A. and C. W. H.
12th Septr. 1843. Nearly 18 years
after date.

The difficulty arose entirely from the ignorance or inattention of the Translator. The sentence should be translated thus:

"And when she[a] [martha] saw, that her sister Mary heard the words of Christ, [b] she said to him[c] "My Lord, command* her to take part in the serving."

a Not HE; p. 193, line 7 from bottom.
b Not HE; do. line 5 from do.
c Not HER; do. do. do.

*ܦܩܘܕ, imp. ܦܩܘܕܝܢ 'to command.'

گذر کرد واورا دید وگذشت
همچنین لاوي بر انجا گذشت ودید
گذر کرد بعد ازان یک سامري برد
گذر افکند قریب او رسید وچون اورا
خسته دید دلش نرم شد روغن
زیتون وشراب بر جراحتهاي او
ریخت وبر بست وبر مرکب خود
سوار کرده بسرا برده وتیمار او خورد
بامداد دو دینار بر آورد وبصاحب
سرا داد وبدو گفت تیمار او بخور
واگر بیش ازین برو خرج کني گاه بر
گشتن ترا دهم پس ازین سه تن
کدام یکي‌را قریب مي انگاري
بدان کس که بدست دزدان افتاد
گفت انکه باو مهرباني کرد حضرت
ایشوع بدو گفت برو وتو هم اینچنین
کن درین دانمود که همه مردم‌را
خویش خود دانیم ودر حاجتمند بها
بایشان نیکویي کنیم از بر دین
ومذهب که باشند درین هنگام که در
سیر بودند بقریه بتانیه در آمد مرته نام
زني اورا استقبال کرد وبخانه خویش
برد او وخواهر او مریم نام نزد قدمهاي
مسیح نشستند تا گفتار او بشنوند
ولیکن مرته براي خدمت ومهانداري

he had compaſſion on him, and poured oil and wine into his wounds, and having bound them up, he placed him on his own aſs, and led him to an inn, and took care of him. In the morning he took two pence, and gave it to the maſter of the inn, and told him to take care of him; and if more than this ſhall be ſpent upon him, I will return it to you another time. Of theſe three perſons therefore, whom do you ſuppoſe was the neighbour of him who fell into the hands of the thieves?" He ſaid, "He who had mercy on him." Jeſus ſaid to him, "Go, and do likewiſe." He ſhewed to him, "That we ſhould look upon all men as our neighbours, and that we ſhould do good to them in their neceſſities, of whatſoever religion or ſect they may be." At the time that they were journeying he entered the village of Bethany; and a certain woman named Martha came to meet him, and led him to her houſe. She and her ſiſter, by name Mary, ſat nigh to the feet of Chriſt, that they might hear his diſcourſe. But Martha was troubled on account of her attendance on the company, and implored help and aſſiſtance. And when he ſaw, that her ſiſter Mary heard the words of Chriſt, he ſaid to her, "Tell her, the Lord ſays, you may take part in the ſerving." The Lord alſo anſwered and ſaid, "Martha, Martha, in all thy tranſactions thou art troubled

بر خاست واهتمام وکوشش میکرد
وچون دید که خواهرش مریم از سخنان
مسیح [میشنید اورا گفت ای
خداوند من اورا بفرمایی که بخدمت
کردن] او نیز نصیبه گیرد خداوند
جواب داد وگفت مرتبه مرتبه هر اینه
در کوشش هستی ودر چیزهای فراوان
در مانده هر اینه یکست آنچه در
کارست لیکن مریم بهترین بخش
گزیده است که زو ربوده نمیشود ا

troubled about many things: there is one thing, which is needful. But Mary has chosen the best part, which shall not be taken from her †."

* *Compare Luke* x. 25—42.

† *Toward the close of this extract, a difficulty occurs with regard to the sense, the original being defective.*

EIGHTEENTH CENTURY.

The following Story in modern Persian, was presented to Sir William Jones by Mirza Abdu'lrahhim of Isfahan:

شیرمست سر پستان الم
پرورش یافتهٔ دامن غم
آب رنگ و رخ لیلای جنون
خال رخسارهٔ هامون مجنون
یافت چون راه بکاشانهٔ عشق

THE man, who had inebriated himself with milk from the nipple of Anguish,
Who had been nourished in the lap of Affliction,
Mejnún, mad with the bright hue and fair face of Laili,
Himself a dark mole on the cheek of the desert,
Having found the way to the mansion of love,

Became

آستان شد بدر خانهٔ عشق
Became fixed like the threſhold on the door of love's palace.

بر سرش سنخص جنون سایه فکند
Over his head the form of Madneſs had caſt her ſhadow :

قصهٔ عاشقیش گشت بلند
The tale of his paſſion was loudly celebrated.

در عرب هر طرفي غوغا شد
Among the Arabs a tumult aroſe on all ſides :

نقل او نقل مجالس ها شد
The relation of his adventures was a deſert in their aſſemblies.

بود امیري بعرب والا شان
A powerful Prince reigned in Arabia,

صاحب مکنت و ثروت بجهان
Poſſeſſing worldly magnificence and riches :

ترک تاز غم هجران دیده
He had ſeen the depredations of Grief through abſence from a beloved object :

پر گل داغ محبّت چیده
He had plucked many a black-ſpotted flower from the garden of love,

دیده در طفلي خود سوز فراق
Even in his infancy he had felt the pain of ſeparation :

تلخي زهر فراقش بمذاق
The bitter taſte of that poiſon remained in his palate.

یافت چون قصهٔ آن درد سکال
When he learned the ſtory of that afflicted lover,

کرد فرمان بغلامي در حال
He inſtantly gave an order to a ſlave,

که سوي نجد قدم ساز زسر
Saying, "Make thy head like thy feet in running towards Najd ;

شو به تعجیل روان چون صرصر
Go with celerity, like a violent wind :

آن که دل برده زمجنون بنگاه
Bring ſpeedliy with thee to my preſence Her,

به برم زود بیاور همراه
Who has ſtolen the heart of Mejnún with a glance."

رفت و آورد غلامک در حال
The ſtripling ran, and in a ſhort time brought Laili,

لیلی آن پادشه ملک جمال
That Empreſs in the dominion of beauty.

To

بغلامي دگرش شد فرمان
که تو هم شو بسوي دشت روان
جانب زينت ارباب جنون
شمع پر نور محبّت مجنون
زود آور برم آن سوخته را
آن جگر سوز غم اندوخته را
رفت و برگشت غلامک چو نگاه
والي کشور عشقش همراه
کرد اورا چو نظر مرد امير
ديد زاري بغم عشق اسير
بر سرش شخص جنون کرده وطن
زخم هجران به تنش پيراهن
موي سر بر بدنش گشته قبا
موزه از آبلّه پا بر پا
شانه از خار مغيلان بر موش
خرقه از ريگ بيابان بر دوش
گفت کاي گم شدهٔ وادي غم
هيچ خواهي که تمنّات دهم
سرفرازت کنم از مکنت و جاه
ليلي آرم بسرت خاطر خواه

To another ſlave the Prince gave this order :
"Run thou alſo into the deſert,
Go to that ornament of frantic lovers,
Mejnún, the illumined taper of love.
Bring quickly before me that inflamed youth,
That heart-conſumed anguiſh-pierced lover."
The boy went, and returned, in the twinkling of an eye,
Accompanied by the ruler in the territories of love.
When the Prince looked at him,
He beheld a wretch in bondage to the miſery of deſire.
Madneſs had fixed her abode on this head :
He was clothed, as with a veſt, with the wounds of ſeparation.
His locks flowed, like a mantle, over his body :
His only ſandal was the callus of his feet.
In his hair ſtuck a comb of Arabian thorns :
A robe of ſand from the deſert covered his back.
"O thou ſaid the Prince, who haſt been loſt in the valley of ſorrow;
Doſt thou not wiſh me to give thee the object of thy paſſion,
To exalt thee with dignity and power,
To bring Laili before thee gratifying thy ſoul ?"

"No,

گفت نی نی که بعیداست بعید
ذرّه‌را هم نظری با خورشید

"No, no; anſwered he, far, far is it from my wiſh,
That an atom ſhould be ſeen together with the ſun."

گفت خواهی که کنی راست بگو
سیر آن صفحهٔ رخسار نکو
یا نداری بجمالش میلی
راست بر گوی بجان لیلی

"Speak truly, replied the Prince, art thou not willing
To recreate thyſelf on the ſmooth plain of that beautiful cheek?
Or haſt thou no inclination to enjoy her charms?
I adjure thee, by the ſoul of Laili, to declare the truth!"

گفت کای قدوهٔ ارباب کرم
ذرّهٔ خاک درت تاج سرم
بر دلم درد زلیلی کافیست
خواهش وصل زبی انصافیست
بسهر خورسندی این جزو حقیر
بس بود پرتوی از مهر منیر

He rejoined: "O chief of men with generous hearts,
A particle of duſt from thy gate is a diadem on my head.
The pain of my love for Laili is ſufficient for my heart:
A wiſh to enjoy her preſence thus would be injuſtice.
To gratify this contemptible ſoul of mine,
A ſingle ray from that bright luminary would be enough."

گفت و گردید سوی دشت روان
دیده گریان و مژه اشک فشان

He ſpake, and ran towards the deſert,
His eye weeping, and his eye-laſhes raining tears.

مثال از بهارستان جامي

FABLES

FROM THE

BAHARISTAUN OF JAUMEE.

Tranſlated by the EDITOR.

حکایت اوّل

روباه و گرگ

روباهي باگرگي دم مصادقت ميزد
و قدم موافقت مي نهاد و با
يکديگر بباغي بگزاشتند در استوار
بود و ديوارها پرخار گردان بگرديدند
تا بسوراخي رسيدند بر روباه فراخ
و بر گرگ تنگ روباه آسان در آمد
و گرگ بزحمت فراوان انگورهاي
گوناگون ديدند و ميوه‌هاي رنگارنگ
يافتند روباه زيرک بود حال بيرون
رفتن را ملاحظه کرد و گرگ غافل
چندانکه توانست بخورد ناگاه باغبان
اگاه شد چوب دستي برداشت

FABLE I.

THE FOX AND THE WOLF.

A FOX once ſcraped acquaintance with a Wolf, and joined him as a companion on a journey. They came together to a vineyard; but the door was ſhut, and the fence was hedged round with brambles. An entrance is diligently ſought for on every ſide, until, at length, they come to a gap, which would indeed admit the Fox tolerably well, but the Wolf with the greateſt difficulty. The Fox firſt eaſily made his way through it and the Wolf followed, but not without conſiderable exertion. They perceive a profuſion of various ſorts of grapes, which they are prompted to taſte: in ſhort, there was an abundance of fruit, of different kinds and colours. The crafty Fox had continually an eye upon the manner in which he was to get out again; but the Wolf, forgetful

و روي بديشان نهاد روباه باريک
ميان زود از سوراخ بجست و
گرک بزرک شکم در انجا محکم شد
باغبان بوي رسيد و چوب دستي
کشيد چندان بزدش که نه مرده و نه
زنده پوست دريده و پشم کنده
از آن سوراخ بيرون رفت

ful of his ſafety, crammed himſelf as much as he could. The keeper of the vineyard, having obſerved the thieves, ſeized a handful of ſwitches, and came running unexpectedly upon them, with a view to chaſtize the culprits. The ſlim made Fox, taking to flight, darted through the gap as quickly as poſſible; but the Wolf, being more fat, and having ſtuffed himſelf too much, ſtuck by the way. The keeper of the vineyard following him up, ſo ſeverely trimmed the poor devil, that, half dead, moſt of his hair torn out, and with his hide beſmeared with gore, he ſcrambled out at the gap.

قطعه

زورمندي مکن اي خواجه بزر
کاخرکار زبون خواهي رفت
فربهت کرده بسي نعمت و ناز
زان بنيديش چون خواهي رفت
باچنين جثه ندانم که چه سان
بدر مرگ درون خواهي رفت

STROPHE.

My friend! never uſe violence to any one, for the ſake of acquiring riches; for, deprived of every thing, you will have to depart hence When too much allured by obligations and favours, conſider what your end will be. Indeed, you ſhould by no means deſpiſe the conſideration, how, with ſo pampered an appetite, you will approach the gate of death.

حکايت دووم

کژدم و سنک پشت

کژدمي زهر مضرّت در نيش و
تير خباثت در کيش عزيمت سفر

FABLE II.

THE SCORPION AND THE TORTOISE.

Armed with his ſting and deadly poiſon, a Scorpion ſet out on a journey, but having arrived at the bank

کرد بلب آبي پهناور رسيد خشک
فرماند نه پاي گذشتن و نه رأي
باز گشتن سنک پشتي آن معني را
ازوي مشاهده کرد بروي ترّحم نمود
بر پشت خودش سوآر ساخت و
خودرا در آب انداخت شناکنان
روي بجانب ديکر نهاد و در آن
اثنا آوازي بکوشش رسيد که کژدم
چيزي بر پشتش ميزند سوال کرد که
اين چه آوازست جواب داد که اين
آواز نيش منست که بر پشت تو
ميزنم هر چند که ميدانم که آنجا
کارگر نمي آيد امّا جاصيّت خود نمي
توانم کذاشت سنک پشت کفت
هيچ به از آن نيست که اين بد
سرشت را از خوي زشت برهانم
و نيکو سرشتان را از آسيب وي
ايمن گردانم باب فرو رفت و
ويرا موج دريا در ربودي و بجاي برد که
گويا هرکز نبود

قطعه

هر عواني که درين بزمکه شرّ و فساد
تا زصد حيله بهر لحظه از و ساز دهند

bank of a wide river, he was at a ſtand for ſome time, and exceedingly perplexed. There, as he was unable to ſwim over, and was not willing to meaſure back the ſame road again, a Tortoiſe perceived him in his dilemma; and, being moved with compaſſion, took him on his back. When he launched out into the water, and was gaining the oppoſite ſhore, a ſound, I know not what, of one ſtriking ſomething, reached the ears of the Tortoiſe. "What the deuce! what noiſe is that?" ſaid the Tortoiſe. "It is the noiſe of my ſting," ſaid the Scorpion, "with which I am ſtriking your back. I know that I cannot ſcratch on your back, but I cannot oppoſe the impulſe of my nature." "Well then," anſwered the Tortoiſe, "nothing can be better than to break an animal, with ſuch a baſe diſpoſition, of ſo pernicious a habit, and render all the good ſafe from his miſchievous deſigns." Having ſaid this, he immediately ſunk again into the water, and committed the offender to the mercy of the waves, which carrying him down the ſtream, bore him to thoſe places, which none before ever inhabited.

STROPHE.

Whoſoever, in this aſſemblage, is guilty of malice and wickedneſs, the ſtrings of his life will be continually uttering the ſounds of an hundred

به از آن نیست که در موج فنا
غوطه خورد
تا وي از خلق خود و خلق زوي باز رهند

حکایت سیوم

موش و خواجه بقال

موشي چند سال در دکان خواجهٔ بقال
از نقلهاي خشک و میوهاي تر مالا
مال بسر مي برد واز آن نعمتهاي تر
و خشک مي خورد خواجه بقال
انرا مي دید و اغماض مي کرد
و از مکافات وي اعراض مینمود
تا روزي بحکم انکه گفته اند

بیت

سفلهٔ دونرا چو گردد معده سیر
بر بزار آن شور و شرّ گردد دلیر

حرصش بر آن داشت که بهمیان
خواجه‌را ببرید و سرخ و سفید هر چه بود
بخانهٔ خود گشید چون خواجه بوقت
حاجت دست بهمیان برد چون
کیسهٔ مفلسانش تهي یافت و
چون معدهٔ گرسنگان خالي

hundred crimes. It is proper that his rancour perifh in the waters, that the human race may be freed from his bafe difpofition.

FABLE III.

THE MOUSE AND THE RICH GROCER.

A Moufe had for fome years been in the habit of collecting a heap of pulfe and fruits, both frefh and preferved, in a Grocer's fhop; and from this he feafted on his ftores, frefh or dried. In the meantime, the Grocer marks the little thief. He diffembles, and pretends, that it would be againft his inclination to punifh him as he deferved; but, as the faying is, "*Save a thief from the gallows, and he'll cut your throat.*" Our Moufe had an inclination to pilfer from his Mafter's purfe, and of getting the gold and filver into his hole. His Mafter happened in a hurry to lay his hand upon the cafh-bag, when he wanted fome money; but, behold, he found it cleared of the money, like a purfe from the claws of a pilferer, and as empty as this belly of a hungry man. The Grocer, at a glimpfe, knew the Moufe was the thief, and that the fault lay entirely with him. So hiding himfelf like a Cat, he catches the Moufe, ties a ftring to his leg, and lets him loofe, till, when he had

دانست که آن کار موشست گربه
وار کمین کرد و ویرا بگرفت و
رشتهٔ دراز در پای وی بست و
بگذاشت تا بسوراخ خود درون وفت
و باندازهٔ رشته غور آن بدانست
دنبال آن گرفت و آن سوراخ را
بکند تا بخانهٔ وی رسید خانهٔ دید چون
دکانچهٔ صرّافان سرخ و سفید بر هم
ریخته و دینار و درم با هم آمیخته حقّ
خودرا تصرّف نمود و موش را بیرون
آورد و بچنگال گربه سپرد تاجزای خود دید
انچه دید و مکافات خود کشید انچه کشید

gained his hole, the length of the ſtring enabled the man to diſcover his neſt. Then holding the end of the ſtring, the Grocer began to dig, which he continued till he came to the little den he was ſo eagerly ſeeking. Here he eſpied a corner like a money cheſt, and the gold and ſilver mixed and jumbeld into a confuſed heap. Then making uſe of his own right, having carried the Mouſe into the ſtreet, he toſſed him to the claws of a Cat, that he might ſuffer the puniſhment he deſerved.

قطعه

گر شور و شرّی هست حریص
جهان را ست
خرّم دل قانع که زهر شور و شرّی
زست
در عرّ قناعت همه روح آمد و راحت
ورحرص فزونیست اگر درد سری
هست

STROPHE.

If adverſity muſt be borne in the life of man, it ought to be borne by thoſe who are intent upon the things of the world. Happy indeed, and chearful, is the frugal mind which is free from all crime, or the conſciouſneſs of guilt. Frugality is a virtue which produces tranquillity of mind, as an immoderate deſire of poſſeſſion produces an aching heart.

حکایت چهارم

گرگ و روباه و سگ

روباهی بر سر راهی استاده بود
و چشم مراقبت بر چپ و راست

FABLE IV.

THE WOLF, THE FOX, AND THE SHEPHERD'S DOG.

A Fox had been ſtanding at the entrance of a road, turning his eyes ſometimes on one ſide, and ſometime-

نهاده ناگاه از دور سیاهي پیدا شد چون
نزدیک آمد دید که یکي درّنده
گرگ با سگي بزرگ بر صورت
یاران صادق و دوستان موافق
بهمراه مي آیند نه اورا ازین توّهم
فریبي و نه این را ازود غرعه آسیبي
روباه پیش دوید و سلام کرد و وظیفه
احترام بجاي آورد و گفت الحمد للّه
که کین دیرین بمهر تازه بدل شده است
و دشمني قدیم بدوستي جدید معوّض
گشته امّا مي خواهم که بدانم که
سبب این جمعیت چیست و باعث
این امنیّت کیست سگ گفت
سبب این جمغیّت دشمني شبانست
امّا دشمني گرگ و شبان مستغني
از بیانست و سبب دوشمني من
با وي انکه دي روز این گرگ که
امروز مرا دولت وفاقت او دست
داده است بر رمه ما حمله کرد و
بره یربود من چنانکه عادت من بود
در قفاي وي بدویدم تا آن برّه را
از وي بستانم امّا بوي نرسیدم
چون باز آمدم شبان چوب بر
من کشید وبي موجبي مرا نجانید من
نیز از و رابطه دوستي بگشتم و با
دوشمني قدیمي او پیوستم

times on the other. He perceived ſomething that appeared black at a diſtance. After waiting, he ſaw a rapacious Wolf approaching, who was proceeding on his journey, as a ſincere friend and companion with Towſer, although on the one ſide ſuſpicion of deceit, and fear of harm on the other, deterred the travellers from keeping too near to each other. The Fox ran to meet them, wiſhing them good morning: and, having paid his compliments, "God be praiſed," ſays he, "that our inveterate hatred is changed into affection, and your old grudge into this new alliance. But pr'ythee, is the cauſe of this friendſhip, and the origin of this new alliance to be known?" "Our friendſhip," ſays the Dog, "ariſes from our common hatred of the Shepherd. The cauſe of enmity between the Wolf and the Shepherd is plain enough: but this is the outline of my quarrel with him. This Wolf, with whom I have ſo fortunately joined myſelf in the bonds of friendſhip, ruſhed upon my maſter's flock, and carried away a Lamb. I, (ſuch is the force of habit,) followed him in his flight; but, when I found myſelf unable to overtake him, and was returned, the Shepherd cudgelled me ſeverely, and, without the ſmalleſt cauſe, belaboured me moſt dreadfully. So I broke the chain of friendſhip which ſubſiſted between us, and aſſociated myſelf with his inveterate foe."

STROPHE.

قطعه

بدشمن دوست شوزآن سان که هرگز
بتیغ دشمني نخراشدت پوست
مکن با دوست چندان دشمني ساز
که بار غم تو با دشمن شود دوست

STROPHE.

Get into favour with an enemy, left he ſhould wound you with the ſword of revenge. Beware not ſo to offend your friend, that, when angry with you, he may join himſelf to your adverſary.

حکایت پنجم

روباه

روباهي را گفتند که هیچ تواني که صد دینار بستاني و پیغامي بسگان ده رساني گفت والله مزد فراونست اما درین معامله خطر جانست

قطعه

از سفله نیل مکرمت امید داشتن
کشتي بموج لجّهٔ حرمان فکندنست
پیش عدو زبون شدن از میل مال وجاه
خودرا بورطه خطر جان فکندنست

FABLE V.

THE FOX.

You may have heard, that it was once propoſed to a Fox to hire himſelf for the purpoſe of carrying meſſages to village Dogs, and a hundred golden deenars were offered as a reward for his ſervices. "By Jove!" ſaid he, "the reward is great, but there is an aukward hazard of one's life attached to buſineſs of this ſort."

STROPHE.

To promiſe yourſelf an adequate reward for your ſerviees, from the multitude, is at once to expoſe your veſſel to the waves, during the violence of the ſtorm. To abaſe and degrade yourſelf before an enemy for the ſake of riches, is only expoſing yourſelf at the imminent hazard of your life.

حکایت ششم

شتر و خار

شتري در صحرا چرا میکرد و از خار و خاشاک آن صحرا غذا میخورد بخار بني رسید چون زلف خوبان درهم وچون روي محبوبان تازه وخرّم گردن آز دراز کرد تا از آن بهرهٔ گیرد دید که درمیان آن افعئ حلقه کرده و سررا بادم فرابم آورده بار پس کشت و ار آرزوي وي بگذشت خار بن پنداشت که احتراز او از زخم سنان ویست و اجتناب وي از تیزي دندان وي شتر آنرا دریافت گفت که بیم من ازین میهمان پوشیده است نه از میزبان آشکار و ترس من از زخم دندان مارست نه از زخم پیکان خار اگر نه هول میهمان بودي میزبان را یک لقمه کردمي

قطعه

گر از لئیم بترسد کریم نیست عجب
ز خبث نفس نه از پشم واستخوان ترسد

FABLE VI.

THE CAMEL AND THE BRAMBLE.

As a Camel was browzing on a common, eating the thiſtles and berries, he came to a Bramble which reared his curled locks, and looked like the pretty face of a young gallant. He had ſtretched out his neck, and was juſt going to ſeize a large portion of the Bramble, when he perceived an Adder, which had twined itſelf about it, and encircled it like a ring. He turned himſelf round, relinquiſhed the morſel he ſo much deſired, and was going to depart. The Bramble attributed this fearful abſtinence to the dread his thorns and lacerating prickles muſt unavoidably inſpire. But when it occured to the Camel that the Bramble entertained ſuch an idea, he exclaimed, "O my ſutler, think not that my fear ariſes from the open enemy; it has its origin in the foe which lies concealed: not from thoſe lacerating prickles; but from the poiſonous teeth of the lurking Adder. Were I not afraid of his gueſt, I ſhould ſwallow my ſutler whole, like a bolus."

STROPHE.

If the good fears the bad man, it is not at all to be conſidered as a matter of ſurprize. His fear ariſes not from the intrinſic power of the other, but from his depravity. We may be certain, that he who

 dares

کسي که پا ننهد در ميان خاکستر
مقرّر است که از آتش نهان ترسد

dares not tread on a heap of cinders is afraid only of the fire that may lie concealed beneath.

حکايت هفتم

سگ وقرص نان

سگي از بهر طعمهٔ بر در دروازهٔ شهر استاده بود ديد که قرص نان گردان از شهر بيرون آمد و روي بصحرا نهاد سگ در دنبال او روان شد و آواز داد که اي قوّت تن و قوت روان و آرزوي دل و آرام جان عزيمت کجا کردهٔ و رو بکه آوردهٔ گفت درين بيابان با جمعي از سرهنگان گرگان و پلنگان اشنايي دارم احرام زيارت ايشان بسته‌ام سگ گفت مرا مترسان اگر بکام نهنگ و دهان شير در روي من در قفاي توام

آنم که بعمر خويش هر گز
خالي نشدم زآرزويت
گر گرد همه جهان بگردي
ساکن نشوم زجست و جويت

قطعه

آنان که جز بنان نبود زنده جانشان
دارند رو بخدمت دونان برآي نان

FABLE VII.

THE DOG AND THE LOAF.

A Houſe Dog was ſtanding at the gates of a city, and ſaw a Loaf of Bread, being carried out of the city towards the open fields. The Dog wiſhing to follow it, ran after it with the greateſt ſpeed, exclaiming with a loud voice, "Oh, ſtrengthener of the body! Oh, thou ſupporter of travellers! Oh, thou deſire of the heart, and comfort of the ſoul, whither art thou going? To whom, with ſo much rapidity?" "To this Deſert," anſwered the Loaf; "where I am acquainted with many ferocious Wolves and Tigers; and theſe I have the honour to be going to viſit, as a matter of politeneſs." "You are diſappointed," replied the Dog; "you do not terrify me. Though you ſhould enter the jaws of a Crocodile, or of a Lion, yet will I follow you. *I have never ceaſed in the whole courſe of my life, entertaining a deſire for you. Now, were you to travel to every part of the world, I would never leave you.*"

STROPHE.

A very ſmall portion of ſervice is to be expected from him who is fed upon bread alone, ſince he will be

کر فی المثل زدست خسان صد قفا
خورند
همچون سکند کرسنه اندر قفای نان

حکایت هشتم

پنیج

پنیج پایک را گفتند چرا بشکل پیکران افتادی و پای درمیان کج روی نهادی گفت از مار تجربه برداشتم که بآن راستی و راست روی همیشه از سنگ جفا سر کوفته است یا از زخم ستم دم بریده

قطعه

هرجا پری بصورت خود کردد آشکار
اورا چو جان کشند در آغوش خویش
تنک
هرجا بشکل راست بر آید بشکل مار
سنکین دلان ز دور زنندش بچوب
و سنک

be very lean and weak. But if, for the ſake of example, a perſon be puniſhed with a hundred ſtripes for ſtealing graſs, how much more will he deſerve puniſhment, who ſhall preſume to ſteal a Loaf.

FABLE VIII.

THE CRAB.

"Why is it," a Crab was aſked, "that your form is ſo much awry? and why have you ſuch a ſideling gait?" "I learned to be wiſe," replied the Crab, "from the Serpent: for, when he had a ſtrait form, he was always either bruiſing his head againſt the ſtones, or his tail was wounded with terrible cuts."

STROPHE.

When an Angel appears in his proper form, like his immaterial part, he is approached with reverence; but if a Serpent appears in his own ſhape, the wretch is attacked with ſticks and ſtones without mercy.

FABLE

حکایت نهم

غوکي و ماهي

غوکي از جفت خويش جدا مانده و محنت بي جفتي اش بر کنار دريا نشانده هر سو نظري مي انداخت و خاطر غمديدهٔ خودرا از غم بي جفتي مي پرداخت ناگاه

مثنوي

ماهئ ديد در ميانهٔ آب
همچو آب روان روان بشتاب
يا چو مقراضئ از سبيکه سيم
اطلس سطح آب از و بدو نيم
يا چو ايمن هلالي از کم وکاست
متمايل بجنبش از چپ و راست

چون غوک ويرا بديد و خاطرش بصحبت او کشيد قصّهٔ بي جفتي خويش ار در ميان آورد و از وي طلب مصاحبت کرد ماهي گفت مصاحبت را مناسبت در بايست است و مصاحبت نامناسب صحبت را نا شايست مرا با تو چه مناسبت است مرا جادر قعر دريا و ترا منزل در کنار ساحل مرا دهان خاموش و ترا زبان پر از خروش ترا قبح لقا

FABLE IX.

THE FROG AND THE FISH.

It happened that a Frog was ſeparated from his mate. Grief and anguiſh of mind for the loſs of of his partner, cauſed him to ſtay alone on the ſea-ſhore. Caſting his eyes about, in every direction, afforded a ſmall relief to the ſorrows, occaſioned by the loſs he had ſuſtained. *On a ſudden, he perceived a Fiſh in the midſt of the waters, which was rapidly born along by a current, like the ſtream of a river; and, as the ſhears divide the ſhining ſilver, ſo he divided the gloſſy ſurface of the water; and as the clear and waning moon, which, no longer increaſing, inclines to neither ſide.* The Frog no ſooner ſees him ſwimming than he wiſhes to enter into friendſhip with him, tells the tale of his own widowhood, and anxiouſly courts the amicable intercourſe of the Fiſh. To whom the Fiſh ſaid, "What! in joining ourſelves for life, is being like each other wholly out of the queſtion? But the event of this is, above every thing, inimical to the deſign. What ſimilitude is there between us, that I ſhould love you? I live in the depth of the ſeas, you on the edge of the ſhore. My ſilence would be terribly annoyed by the harſh croaking of your voice. Your deformity would indeed ſerve as a ſhield againſt my enemies. Whoever ſees you, ſhudders at the ſight.

سپر بلا شکارشت هر که شکل ترا
بیند بخواهد که با تو نشیند و مرا
حسن منظر سرمایه خوف و خطر
هر که بجمال من دیده برافروزد چشم
طمع در وصال من دوزد مرغان
آسمان در هوای منند وحوش
صحرا در سودای من صیادان کاه
چون دام در جست و جوی من
با هزار دیده وکاه چون شست از بار
آرزوی من با پشت خمیده این
بگفت و راه قعر دریا برداشت
و غوک را بر ساحل دریا بگذاشت

fight. My elegant appearance is an advantage and protection to me, and delivers me from fear and danger. Whoever fees my gracefulnefs is feized with the defire of poffeffing me, and is anxious to make me his own. For me the birds of the heavens hover in the air; the beafts of the field defire me; and the fifhermen endeavour to enfnare me with the net, or with a crooked hook." So faying, the Fifh dived into the depths of the ocean, and left the poor Frog alone on the fhore.

قطعه

با کسی منشین که نبود با تو در
کوهر یکی
رشتهٔ پیوند صحبت امتحاو کوهرست
جنس را با جنس و با نا جنس اکر
کیری قیاس
این بسان آب و روغن و آن چو
شیر و شکرست

STROPHE.

Take care, that in chufing a friend, as in chufing an ornament from among jewels, you do not fix upon one who cannot be affociated with you in the fame necklace, (that is, whofe nature and habits are of a different tendency.) Like fhould be joined to like. People of different difpofitions cannot dwell in fociety together. Oil cannot unite with water, like fugar and milk.

حکایت دهم

کبوتر

کبوتررا کفتند چونست که از دو
بچه پیش نیاری و چون مرغ

FABLE X.

THE DOVE.

"Why is it," a Dove was afked, "that you never bring up more than two young ones? Why are you

خانکي بر پیشتر از آن قدرت نداري
گفت بچهٔ کبوتر غدا از حوصلهٔ
مادر مي خورد و چوژهٔ مرغ خانکي
از هر مزبلهٔ دوره گذر از یک حوصلهٔ
غداي دو بچه پیش نتواندداد و از نیم
مزبله در روزي بر هزار چوژه توان کشاد

you not, like the Hen, more prolific?" "The young of a Dove," ſaid ſhe, "are fed from the craw of the mother entirely, but the young of a Hen find their food on every dunghill. Not more than two can be fed from a ſingle craw, but half a dung heap is the means of feeding a thouſand chickens."

قطعه

خواهي که شوي حلال روزي
همخانه مکن عیال بسیار
داني که درین سراچهٔ تنک
حاصل نشود حلال بسیار

STROPHE.

If you deſire to enjoy the fruits of your labour, take heed that your family is not too numerous; for in this penthouſe of a world, the means of acquiring riches honourably are afforded but to few.

حکایت یازدهم
کنجشکي

کنجشکي خانهٔ موروثي خودرا باز
پرداخت و در فرجهٔ آشیان لکلکي
خانه ساخت با وي گفتند ترا چه
مناسبت که با جثهٔ حقیري با جانوري
بدان بزرکي محلّ اقامت و منزل
استقامت همسایه داري گفت من نیز
این قدر دانم امّا بدانسته خود عمل
نتوانم کرد که در همسایکي مارست
که چون هر سال بچکان بر آورم و

FABLE XI.

THE SPARROW.

A Sparrow deſerted its accuſtomed neſt, and built another cloſe to that of a Stork. Being aſked, "how this circumſtance, ſo apparently unnatural, happened, that ſuch a little inſignificant animal ſhould fix its habitation near that of the noble and illuſtrious Stork, and enter upon a life of intimacy?" The Sparrow anſwered thus: "I was well aware of this myſelf; but I was acquainted with a circumſtance not much to my advantage. Juſt by a Serpent dwells. He, whilſt I, year after year, brought forth

بخون جگر پرورم ناگاه بر خانهٔ من
تازد و بچگان من قوت خود سازد و
امسال از وي گریخته ام و در
دامن ین بزرگ آویخته ام امید
میدارم که داد من از وي بستاند و
چنانکه هر سال بچگان مرا قوت خود
گردانیده است امسال وي‌را قوت
بچگان خود گرداند

forth my young, and nourifhed them from my own body, creeping up, filently, to my neft, gluts himfelf with the blood of my young. This year, therefore, having fled away, I have placed myfelf under the protection of this powerful bird. I fhall have my revenge of this Serpent (unlefs I am much miftaken); and as he before feafted on my young, fo, fure enough, the Stork will make a good meal of this, this very year."

قطعه

چو روباه در پیشهٔ شیر باشد
زید ایمن از زخم و جنگال گرگان
زبی‌داد اخردان امان یابد انکس
که گیرد وطن در جوار بزرگان

STROPHE.

When the Fox goes into a Lion's den, he is fecure from the deadly attacks of the Wolf; and he is fafe from the enquries of the multitude, who places himfelf under the protection of a great man.

حکایت دوازدهم

سگ

سگي را گفتند سبب چیست که
در خانهٔ که تو باشي گدا گردان
نتواند گشت و بر سر هرا آستانهٔ
که حبي از آن جا نتواند گذشت
گفت من از حرص و طمع دورم و به
طمعي و قناعت مشهور از خواني
بلب ناني قانعم و از بریاني بخشک

FABLE XII.

THE HOUSE DOG.

"What is the reafon," fomebody afked a Dog, "that you do not fuffer any poor perfon either to loiter about the place you inhabit, or to pafs the door poft at which you lie?" "How far I am from covetoufnefs of difpofition, or greedinefs," replied the Dog, "is public enough. My frugality and abftinence are equally known. The morfel of bread that falls from the table, or a dry bone is enough to content me: but with the beggar, the

استخواني خرسند امّا كدا سحرهٔ حرص و طمعست و مدعي جوع و منكر شبع نان يك هفته اش در انبان و زبانش در طلب نان يكشب خنبان عدايي ده روزه انش پشت و عصاي در يوزه انش در مشت قناعت از حرص و طمع دورست و قنع از حريص طامع نفور

the ſole motives by which he is actuated, are a deſire of getting a meal, and avarice. Hunger is ſoon appeaſed; but he is never ſatisfied. Although he has proviſion enough in his wallet to ſerve a regiment, yet he is as importunate for bread as his tongue will permit him to be. He only aſks a bit of bread, juſt enough, he pretends, to ſerve him one night; when the fact is, he has a ſufficiency for a fortnight at his back. Tranquillity is far from an avaricious and greedy diſpoſition. He who deſires to paſs his days cheerfully and happily in his ſtation, whatever it may be, muſt drive from his mind every principle of avarice and greedineſs of heart.

قطعه

در هر دلي كه عزّ قناعت نهاد پاي
از هر چه بود حرص و طمع را ببست دست
هرجا كه عرض كرد قناعت متاع خويش
بازاد حرص و معركه آزرا شكست

STROPHE.

He who has the virtue of frugality fixed in his heart, keeps conſtantly a ſtrict guard and reſtraint upon the hand of covetouſneſs. Wherever frugality diſplays its rewards, there no place is left either for making money by trade, for avarice, or greedineſs.

حكايت سيزدهم

روباه و سگ

روباه بچهٔ با مادر خود گفت مرا حيلهٔ بياموز كه چون بكشاكش سگ درمانم خودرا از و برهانم گفت حيله فراونست امّا بهترين همه آنست كه

FABLE XIII.

THE FOX AND HER CUB.

"Teach me ſome ſhift," ſaid a Fox Cub to its mother, "that if a Dog is an over-match for me in fight, I may come off ſafely." "There are ſchemes to be made uſe of, in caſes of that ſort," ſaid the

خانهٔ خود بنشيني نه او ترا بيند و نه تو اورا بيني

قطعه

چو با تو خصم شود سفلهٔ نه از خردست
که در خصومت او مکر و حيله ساز کني
هزار حيله توان ساخت زهمه آن به
که هم صلح و هم از جنکش احتراز کني

the mother, "but the ſafeſt method yon can take is this: Keep within your own home, that you may neither ſee him, nor he you."

STROPHE.

When you have a ſhabby fellow for an enemy, it is by no means prudent to reſort to deceit. If you ſhould plan a thouſand ſchemes, this will turn out to the beſt advantage in the end: Decline either quarrels or friendſhip with a perſon of that deſcription.

حکايت چهاردهم

سرخ زنبور

اسرخ زنبوري بر مکس عسل زور آورد تا ويرا طعمهٔ خود سازد بزاري بر آمد که با وجود اين شهد و عسل مرا چه قدر و محلّ که انرا بکذاري و بمن رغبت آري سرخ زنبور کفت اگر آن شهدست تو شهدرا کاني و اگر آن عسلست تو سرچشمهٔ آني

قطعه

اي خوش آن مرد حقيقت که زپيغام و سلام
رو بتابد بسوي مايدهٔ وصل رود
اصل چون روي نهايد زپس پردهٔ فرع
فرع را باز کذارد بسر اصل رود

FABLE XIV.

THE DRONE AND THE BEE.

A Drone ruſhed in upon a Bee, to devour her with his hungry jaws. The Bee, breaking out into bitter lamentations, ſaid, "When there are at hand ſo many honeycombs ſurcharged with wax and honey, how do you pay me ſo great a compliment, as to neglect them and beſtow a thought upon me." "If," replied the Drone, "this is wax, you have made it; if this be honey, you are the cauſe and origin of that alſo."

STROPHE.

Happy is he, who, having a reſpect for truth, ſeeks out the origin of reports and things; who, when he perceives any thing accompliſhed, putting the effect out of the queſtion, accurately inveſtigates its cauſe.

حکایت پانزدهم

مور

موریرا دیدند بزورمندي کمر بسته و ملخي‌را ده برابر خود برداشته بتعجّب گفتند این موررا نه بینید که با این تواني باري‌را باین گراني چون میکشد مور چون این بشنید بخندید و گفت مردان باررا بنیروي همّت و بازوي حمیت کشند نه بقوّت تن و صحّامت بدن

قطعه

باري که آسمان و زمین سر کشد از آن
مشکل توان بیاوري جسم جان کشید
همّت قوي کن از مدد رهروان عشق
کان باررا بقوّت همّت توان کشید

FABLE XV.

THE ANT.

Some persons perceiving an ant, confiding in his own strength, without any assistance carrying away ten locusts, struck with astonishment, exclaimed, "Look at that ant, apparently so slightly formed, see how she supports a load so heavy!" Upon hearing this, the Ant laughed heartily, and said, "Men carry any heavy burthen by perseverance in their design; and, by an ardent desire of accomplishing their purpose; but not by the power and strength of their body."

STROPHE.

Strength will be found in determined resolution. Perseverance will be a faithful auxiliary; for, there is not any undertaking so difficult, but it will become easy if set about, with a hearty desire to accomplish it.

حکایت شانزدهم

شتر

شتري مهار در پاي کشان در صحرا مي چريد موشي بوي رسيد ويرا بي غداوند ديد حرصش بر آن واشت که مهارش گرفت و بخانهٔ خود روان شد شتر تيز از آنجا که فطرت او مفطور

FABLE XVI.

THE CAMEL.

A Camel was feeding in a field, with a cord fastened about his foot. Accident brought a Mouse to the same spot, who saw the Camel was without any keeper. A thought occured to the Mouse, which was, to take the cord, and drag it to his hole. The Camel followed the Mouse

بر انقیادست و جبلت او مجبول بر
عدم و عناد با او موافقت کرد چون
بخانهٔ وي رسید سوراخي دید بغایت
تنک کفت اي محال اندیش این
چه بود که کردي خانهٔ تو چنین
بزرک نه خانهٔ تو ازین بزرکتر
تواند شد و نه جثهٔ من ازین
کوچکتر میان من و تو صحبت
چون در گیرد و مجالست چون
صورت بندد

Mouſe without the leaſt reluctance, in conformity to his diſpoſition, which is perfectly free from any kind of ſtubborneſs, never reſiſting or oppoſing any thing. When he came to the hole of the Mouſe, and ſaw ſo narrow an entrance, he exclaimed, "Well, indeed! you fooliſh little creature! what have you been about? The hump on my back cannot be diminiſhed, neither can your den be enlarged. What ſociety or friendſhip do you imagine can ſubſiſt between us?"

قطعه

چون روي راه اجل ازین سان که
می بینم ترا
در قفا از بار حرص و آز اشتورواره
بار خویش را چیزي سبک کردان که
نیست
تنکناي کوره کنجایي این بارها

STROPHE.

By whatever plan you ſet out on a journey towards eternity, or in whatever manner you attempt to gain that point, if I ſee you loaded with a burthen of deſires, I muſt conſider you in the ſame light as I do the Camel loaded with the burthen of his hump. Throw off this load, for the entrance will not admit, and the narrow tenement of the grave will not contain it.

حکایت هفدهم

کاو

کاوي بر کلهٔ خود سالار بود و درمیان
کاوان بقوت سر و نامدار چون کرک
بر ایشان زور آوردي افت وي بزحم
سرو ازیشان دور کردي ناکاه دست

FABLE XVII.

THE BULL.

A Bull once was not only prince over his own herd, but was chief over other Bulls, and celebrated for his power. When the Wolf aſſailed the flock, awaiting the attack of the enemy, he repulſed him

حادثه وسروي ويرا آفتي رسيد بعد از آن چون كرك بديد در پناه ديكر كاوان خزيدي سبب آن را زو سوال كردند جواب كفت

him with his horns. One day the Wolf ſprung on this Bull with his claws, and very much injured his horns. From that time, whenever he ſaw the Wolf he betook himſelf to the other Bulls for ſafety.

مثنوي

زروز كه از سروي خود ماندم فرد
شد معركهٔ دلاوري بر من سرد
ديرين مثلي هست كه روز نبرد
ضربت بود از حربه و دعوي از مرد

RHYME.

Being aſked the reaſon of this charge, he anſwered, "Since the day when I loſt my horns, I have entertained a dread of any engagement: It is an old proverb: In the day of battle, it is the duty of a man to hurl the weapons, and to ſupport his honour as a man.

حكايت هزدهم

اشتر و دراز كوش

اشتري و دراز كوشي بهمراه ميرفتند بكنار جويي بزرك رسيدند اوّل شتر آمد چون بميان جوي رسيد آب تا شكم وي بر آمد دراز كوش را آواز داد كه در اي كه آب تا شكم است پيش نيست دراز كوش كفت راست ميكويي امّا از شكم تو تا شكم من تفاوتست آبي كه بشكم تو نزديك كشت از پشت من بخواهد كذشت

FABLE XVIII.

THE CAMEL AND THE ASS.

An Aſs and a Camel were journeying together, and came to the bank of a large river. The Camel firſt paſſed through the water. Being come to the middle of the river, he, ſeeing the water come only to his belly, called out to the Aſs, "Come along; truſt yourſelf to the water, for the water comes up no higher than my belly." "What you ſay is very true," ſaid the Aſs, "but there is a very great difference between the height of your belly and mine. Though the water comes no higher to you, it muſt infallibly pour over my back.

قطعه

اي برادر از تو بهتر هيچكس نشناسدت
زآنچه هستي يک سر مو خويش را
افزون منه
گر فزون از قدر بستايدت نا بخردي
قدر خود بشناس و پا از حدّ خود
بيرون منه

STROPHE.

O my Brother! no one better knows you than you do yourſelf. Do not exalt yourſelf a hair's breadth; and if any one, unguardedly, laviſhes more praiſe than is due to your merit, do nevertheleſs rightly eſtimate your own ability, and not go beyond the bounds preſcribed.

حكايت نوزدهم

طاؤس و زاغ و سنگ پشت

طاؤسي و زاغي در صحن باغي فراهم رسيدند و عيب و هنر يكديگررا ديدند طاؤس بزاغ گفت اين موزهٔ سرخ كه در پاي تست لايق اطلس زر گشي و ديباي منقّش منست بيانا كه در آن وقت كه از شب تاريك عدم بروز روشن وجوده آمده ايم در پوشيدن موزه غلط كرده ام من موزهٔ كيمخت سياه ترا پوشيده ام و تو موزهٔ اديم سرخ مرا زاغ گفت حال بر خلاف اينست اگر خطايي رفته است در پوششهاي ديگر رفته است باقي خلعتهاي تو مناسب مناست موزه

FABLE XIX.

THE PEACOCK, THE CROW, AND THE TORTOISE.

On the lawn of a certain garden, a Peacock and a Crow happened to meet. They ſoon began to examine and deſpiſe whatever they ſuppoſed beautiful or ugly in each other by turns. Then the Peacock firſt addreſſed the Crow. "Would not the red which you have on your legs, be much more characteriſtic and becoming, if placed in conjunction with the ſilkineſs of my attire, intermixed with gold, and diverſified like Phrygian embroidery? Indeed it appears to me, that, from the time I was born, I have committed no inconſiderable error in putting on ſuch a colour as I have on my feet. For I have got that which ought to have belonged to you, and that redneſs in yours, would be infinitely more becoming in mine." "Indeed," replied the Crow, "I think it happened entirely different from

منست غالبا در آن خواب آلوده گي
تو سر از گريبان من برده ٔ و من سر
از گريبان تو در آن نزديکي کشفي سر
بجيب مراقبه فرو برده بود و آن مجادله
و مقاوله را مي شنود سر بر آورد که اي
ياران عزيز و دوستان صاحب تمييز
اين مجادلهاي بي حاصل بگذاريد و
ازين مقاوله ٔ بلاطايل دست نداريد
خداي تعالي همه چيزرا بيک کس
نداده وزمام همه ٔ مرادات در کف
يک کس ننهاده هيچ کس نيست
که ويرا خاصه ٔ نداده که ديگران را
نداده است و در وي خاصيني ننهاده
که در ديگران ننهاده هر کس بداده ٔ
خود خرسنده بايد بود و بيافتاقه ٔ خود
خشنود

what you ſuppoſe. If, indeed any error is commited, is not in the covering of the legs, but, in truth it centers in the other parts of the attire. How exactly would thoſe habiliments of yours become my legs? How conſiſtent would they be? In a word, I have not what ought to belong to you, but you have what is in fact mine." A Tortoiſe, who happened to be on the ſpot, ſtretched out his head in an attitude of attention, and having caught ſome of the expreſſions of the diſputants, ſpoke thus: "O moſt honoured Friends! companions moſt powerful in argument! finiſh this altercation ſo fooliſhly began, and, laying the diſputation aſide, know how uſeleſs this converſation is. God, the ſupreme diſtributor of all things, allots not all excellence to me; nor does he place in the power of every one the plenitude of every thing deſirable. No one is found, whom the ſupreme Deity has ſo endued with whatever is good, that it belongs excluſively to him, nor can be in common with any other; nor does he give any one, by nature, a degree of excellence which he denies to all others. Let the creature be contented with whatever the Creator may beſtow!"

قطعه

بردن حسد از حال کسان طور خرد
نيست
زنهار که از طور خرد دور نباشي

STROPHE.

Itis by no means the ſign of a prudent mind, to be envious of the lot of any one. Beware, that you depart, in the ſmalleſt degree, from this

از خلق طمع همچو حسد مایهٔ رنجست
بکسل طمع از خلق که رنجوار نباشي

this maxim : Envy and Covetouſneſs are the origin of all evil! Guard againſt theſe faults, leſt other calamities, ariſing out of them, grow upon you.

حکایت بیستم

روباه و کفتار

روباهي بچنک کفتاري کرفتار شد دندان طمع در وي محکم کرد روباه فریاد بر آورد که اي شیر پیسهٔ زورمندي و اي پلنک قلّهٔ سربلندي بر عجز شکستکي من نبخشاي و شکال این اشکال را از پاي جان پیماي من بکشاي من مشتي پشم و استخوان ایم از خوردن من چه خیزد و در آزردن من که آویزد هر چند ازین کونه سخن در وي نکرفت کفت یاد دار حقي که مرا بر تست از من آرزوي مباشرت کردي آرزوي ترا بر آوردم و چند بار متعاقب با تو مباشرت کردم کفتار چون این کفتاري شنیع بشنید آتش غیرت وي بجوشید دهان بکشاد که این چه سخن بیهوده است که میکویي واین واقعه کي و کجا بوده است از وي

FABLE XX.

THE FOX AND THE HYENA.

A Hyena was cruelly tearing a Fox with his claws and teeth, which were fixed faſt in him. Then indeed the Fox began to lament and importune the Hyena with ſupplications, "O thou who art poſſeſſed of the diſpoſition of the Lion, combined with the valour of the Tiger, Have mercy on a poor helpleſs animal, and take thoſe claws from my feet! What ſervice ſhall I render to you? How ſhall ſuch a handful of bone and hair as myſelf ſatiate your appetite? What animal for that purpoſe would deſire to purſue me?" When he found that by humility and fair words the Hyena was not to be moved, then ſaid he, "Remember the right which I claim from you. You would now deſtroy me to appeaſe your hunger, but how often have I not been ſubſervient, not only to every want, but to every wiſh of yours? How often have I not procured food for you?" When the Hyena heard theſe unjuſt and abſurd ſtretches, her anger burſt out, and greatly enraged thus exclaimed, "What! villain! This is indeed unprecedented impudence! When! where did you do

دهان کشادن همان بود و از روباه روی در گریز نهادن همان

رباعیه

بقول خوش چو نیابی زچنگ خصم رهایی
به آن بود که زبانرا بنا خوشی بکشایی
چو قفل خانه باهستگی کشاده نگردد
پی شکستنش آن به که سوی سنگ گرایی

do all this ?" But while the Hyena opened her mouth to ſay this the Fox took to flight and eſcaped.

QUATRAIN.

If you cannot get away from enemies by fair words, it is proper to have recourſe to abuſe and impudence. If you cannot open a door with the right key, there is no harm in picking the lock.

حکایت بیست و یکم

شغال و خروس

شغالی خروسی را در خواب سحر بگرفت فریاد برداشت که من مونس بیدارانم و موذّن شب زنده داران از کشتن من بپرهیز و خون مرا بتیغ تعدّی مریز چرا بی موجبی با من ستیزی که خواهی بی گنه خونم بریزی شغال گفت من در کشتن تو چنان یکجهت نیستم به هیچ وجه از آن باز آیستم خاطر خودرا از اختیار بپرداختم و ترا درین صورت مخیر ساختم اگر خواهی بیک ضربت جان ترا بستنم و اگر خواهی لقمه لقمه ترا طعمهٔ خود کردانم

FABLE XXI.

TOWSER AND THE COCK.

Towſer one morning ſeized a Cock who was indulging in a nap. When he awoke he exclaimed, " I am the friend of thoſe who watch, and the watchman to thoſe who paſs their nights without ſleep. Take care how you kill me, and ſhed my blood unjuſtly. For why ſhould you have any quarrel or enmity with me, and murder me, who am totally free from any crime ?" "In twiſting your neck," replied Towſer, " I cannot ſay that I act by any logical propoſition, or meaſured rule ; but it is enough for me that I ſee no reaſon why I ſhould refrain from doing it. Following my own will and pleaſure, whatever you may be, I have ſelected you to die. If any accommodation to you I will give you a ſingle gripe and ſwallow you whole ; or, if you prefer it, I will ſend you into my ſtomach, piece by piece. Take your Choice."

STROPHE.

قطعه

جز بتدبير خرد از سر خود دفع مکن
با تو شرّيري اکر شور و شري کيرد پيش
بتضرّع سپر راه خلاصي که بان
از بدش کر کذراني بتري کيرد پيش

STROPHE.

We can only drive the enemy from our lives by prudence and conſtant vigilance. If a raſcal has at any time an evil deſign againſt you, do not attempt to avert it by degrading ſubmiſſion and mean humility, for, by ſo doing you only make him, from a bad, inflict a worſe injury.

حکايت بيست و دوم

مور و مرغ

در امثال حکماء هند مذکور است که موري کمر جهد بر بسته بود تودهٔ خاکي که نقل آن آدميان را بکلفت ميسّر شدي ذرهٔ مي برد و در طرف ديکر ميريخت مرغي بران کذر کرد شخصي ديد ضعيف و نحيف که بنشاط تمام دست و پاي ميزند و در نقل کردن آن خاک جدّي تمام و جهدي مالا کلام بجاي مي آورد کفت ضعيف بيکراين چه کار است که پيش کرفتهٔ واين چه مهم است که در آن خوض کردهٔ مور زبان بکشاد و کفت مرا با يکي از قوم خود نظرست و چون در طلب وصال او کردم اين شرط پيش آورد که اکر سر وصل

FABLE XXII.

THE ANT AND THE BIRD.

It is related in the fables of the Indian ſages, that an Ant was ſtriving with all her might to remove a hillock, the demolition of which might even have fatigued men. In ſome meaſure, although ſmall, ſhe was drawing away the hillock, and ſcattering the pieces here and there. A bird flying over ſaw the tiny and weak little animal with the greateſt alacrity, and aſſiduity endeavouring, with all its ſtrength to remove this heap of earth, and tranſport it to ſome other ſpot. "Alas! you miſerable little thing," ſaid he, "what a labour have you impoſed upon yourſelf! What ſort of an undertaking is this, with which you are ſo impotently engaged." To whom, the Ant thus anſwered. "Indeed I have ſeen ſome of our nation endeavour to do the ſame thing, and have therefore deſired to enjoy the

ما داري قدم در نه و اين توده خاكرا
بر دار حالا مقيد آن كار شده ام و مي
خواهم كه بان شرط اقدام نمايم و از
عهده عهدي كه كرده ام بيرون آيم مرغ
كفت كمان كه تو ميبري بقدر آرزوي
تو نيست و اين وكمان كه ميكشي
بقوت بازوي تو نه مور كفت من
عزم اين كار جزم كرده ام و قدم
جدّ و جهد پيش نهاده اكر از پيش
بردم فهو المراد و الّا معذورم
خواهند داشت

شعر

من طريق سعى مي آرم بجا
ليس لا انسان الّا ما سعي
دامن مقصود اكر آرم بكف
از غم و اندوه مانم بر طرف
ور نشد از جهد من كاري بكام
من در آن معذور باشم و السلام

تم تم
تم

ſame advantages. This is the condition impoſed on me. But if," ſaid ſhe, "you wiſh to ſerve our ſociety, exert yourſelf. Apply yourſelf to this labour, and pull down this heap of earth. I am now indeed exerting all my diligence, and in this manner I deſire to ſhew my wiſh to accompliſh it, and to fulfil my promiſe." "The deſign you are upon," replied the Bird, "is above your ſtrength; you have not power to bend the bow you would uſe." "I have began this work," ſaid the Ant, "and I will do all I can to complete it. If I ſucceed, my hopes are fulfilled, if not, the moſt malicious cannot attach any blame to me."

POETRY.

It is not without diligence and exertion that undertakings of any nature can be accompliſhed. Every man is born to ſome mode of action. If he gain the end propoſed, he is freed from care or ſorrow. If, on the contrary, the event ſhould not repay his exertions, he will have cleared his character, and be ſatiſfied.

Printed by S. Rousseau,
at the Arabic and Perſian Preſs;
Wood Street, Spa Fields.

قطعه

جز بتدبير خرد از سر خود دفع مکن
با تو شرّيري اکر شور و شري کيرد پيش
بتضرّع مسپر راه خلاصي که بان
از بدش کر کذراني بتري کيرد پيش

STROPHE.

We can only drive the enemy from our lives by prudence and conſtant vigilance. If a raſcal has at any time an evil deſign againſt you, do not attempt to avert it by degrading ſubmiſſion and mean humility, for, by ſo doing you only make him, from a bad, inflict a worſe injury.

حکايت بيست و دوم

مور و مرغ

در امثال حکماء هند مذکور است که موري کمر جهد بر بسته بود تودهٔ خاکي که نقل آن آدميان را بکلفت ميسّر شدي ذرهٔ مي برد و در طرف ديکر ميريخت مرغي بران کذر کرد شخصي ديد ضعيف و نحيف که بنشاط تمام دست و پاي ميزند و در نقل کردن آن خاک جدّي تمام و جهدي مالا کلام بجاي مي آورد کفت ضعيف بيکراين چه کار است که پيش کرفتهٔ واين چه مهم است که در آن خوض کردهٔ مور زبان بکشاد و کفت مرا با يکي از قوم خود نظرست و چون در طلب وصال او کردم اين شرط پيش آورد که اکر سر وصل

FABLE XXII.

THE ANT AND THE BIRD.

It is related in the fables of the Indian ſages, that an Ant was ſtriving with all her might to remove a hillock, the demolition of which might even have fatigued men. In ſome meaſure, although ſmall, ſhe was drawing away the hillock, and ſcattering the pieces here and there. A bird flying over ſaw the tiny and weak little animal with the greateſt alacrity, and aſſiduity endeavouring, with all its ſtrength to remove this heap of earth, and transport it to ſome other ſpot. "Alas! you miſerable little thing," ſaid he, "what a labour have you impoſed upon yourſelf! What ſort of an undertaking is this, with which you are ſo impotently engaged." To whom, the Ant thus anſwered. "Indeed I have ſeen ſome of our nation endeavour to do the ſame thing, and have therefore deſired to enjoy the

 ſame

ما داري قدم در نه و این تودهٔ خاکرا
بر دار حالا مقید آن کار شده ام و مي
خواهم که بان شرط اقدام نمایم و از
عهدهٔ عهدي که کرده ام بیرون آیم مرغ
کفت کمان که تو میبري بقدر آرزوي
تو نیست و این وکمان که میکشي
بقوت بازوي تو نه مور کفت من
عزم این کار خرم کرده ام و قدم
جدّ و جهد پیش نهاده اکر از پیش
بردم فهو المراد و الاّ معذورم
خواهند داشت

شعر

من طریق سعی مي آرم بجا
لیس لا انسان الاّ ما سعي
دامن مقصود اکر آرم یکف
از غم و اندوه مانم بر طرف
ور نشد از جهد من کاري بکام
من در آن معذور باشم و السلام

ſame advantages. This is the condition impoſed on me. But if," ſaid ſhe, "you wiſh to ſerve our ſociety, exert yourſelf. Apply yourſelf to this labour, and pull down this heap of earth. I am now indeed exerting all my diligence, and in this manner I deſire to ſhew my wiſh to accompliſh it, and to fulfil my promiſe." "The deſign you are upon," replied the Bird, "is above your ſtrength; you have not power to bend the bow you would uſe." "I have began this work," ſaid the Ant, "and I will do all I can to complete it. If I ſucceed, my hopes are fulfilled, if not, the moſt malicious cannot attach any blame to me."

POETRY.

It is not without diligence and exertion that undertakings of any nature can be accompliſhed. Every man is born to ſome mode of action. If he gain the end propoſed, he is freed from care or ſorrow. If, on the contrary, the event ſhould not repay his exertions, he will have cleared his character, and be ſatiſfied.

تم تم
تم

Printed by S. Rousseau,
at the Arabic and Perſian Preſs;
Wood Street, Spa Fields.

Date Due
